

Harford
THE *4377 a*
Whole Duty / *24*
OF *K*
MAN
Epitomiz'd

FOR THE
Benefit of the POOR.
With Select Prayers suited to
every Partition.

By Edm. Stacy, a Minister of the
Church of England.

... God, and keep his Command-
ments; for this is the Whole Du-
ty of Man, Eccles. 12. 13.

L O N D O N:

Printed for John Lawrence at the
Angel in the Poultry, 1700.

THE

Whole Duty

OF

MAN



*To the Right Honourable
Sir Richard Levit, Lord
Mayor Elect ;
And the Honourable Charles
Duncomb, and Jeffery
Jefferies Esquires, She-
riffs of the City of
London, &c.*

IF there be any thing that can
excuse my Presumption in
putting Three such great
Names to this little Book, it must
be the Sincerity of my Intention for
the Interest of Religion.

For the Doctrines it contains, I
need say no more, than that they
are faithfully Collected from that
incomparable Author the *Whole
Duty of Man*, a Book (to speak in
Dr. Hammond's Words) that has

The Epistle Dedicatory.

all the Advantages, which (with Gods Blessing) can render it fit for the Salvation of Mankind.

My Design in drawing it into this little Volume, I have already mentioned in the *Title*, viz. *For the Benefit of the Poor*, and who so fit to recommend it to them, as those very Persons to whom the Government of this great City is entrusted; your Names, your Characters, and your Authority together, must needs stamp a Repute upon it; and render it acceptable even to this sinful Age.

I am sensible, there's neither of you can be any Friend to the common Vanity of Complement; and therefore to bespeak your Acceptance of these few Sheets; I shall Address my Self to your gracious God, that under the shadow of your Protection, he would bless this Epitomy to the Conversion of many Souls.

Alas! we live in a World where-
in Vertue has almost lost her Pre-
rogative, Religion has few true
Friends

The Epistle Dedicatory.

friends and will have fewer still, if all Men can be persuaded to consider the Necessity and Advantage of it; and how far this little Book may contribute towards that End is utterly out of my Power to determine.

I know I have put it into good Hands, and so I humbly leave it with you, with this Assurance, that whatever you do in the behalf of Piety and Charity, will be doubly plac'd to your Account in the Rewards of Eternity, and entitle you to Rewards as large as your Merits, and as lasting as your Souls.

And now there remains no more, but to beseech you to accept this little Book, and Pardon the unworthy Author, who amongst many others that Congratulate your Accession to your respective Stations, is one of the first that has thus ventured to do it in Publick.

Your high Qualifications have drawn after you many Hearts, and many ardent Wishes, and Mine in

The Epistle Dedicatory.

a more Particular manner than the
rest, who am with the utmost D
stance and Regard, may it plea
your Honours,

Your most obedient Servant,

E. Stac

16 MA 61

THE PREFACE.

OUR Inimitable Author has propos'd the Care of our Souls as the grand Preparatory to the Whole Duty of Man, and indeed I cannot better recommend the Epitomy of his Book, then by telling you in his Words, that the carelessness of our Souls is the Root of all the Sin we commit; so that unless we would be perswaded to consider the Condition of our Souls, all Lectures of Religion must be utterly lost upon us.

The Design of this little Book will admit of but a very short Preface, and therefore I shall only tell the Reader, that his Soul being infinitely the most valuable of any thing that he has beside, has the greatest Title to his Care both in Point of Reason and Justice.

This is what we find confirm'd in the Accounts of all Wise Men, who still value every thing more or less, as it
most

The Preface.

imports to their Interest or Happiness. Our Souls therefore being our chiefest Good, it concerns us very nearly to consult their Preservation, and how that's to be done, is the Design of the following Sheets.

I hope it will not be expected, should say any thing in Apology for this undertaking. If the thing be done as it ought to be, it must needs be of general good; the Reader indeed would do well to observe, that though my Brevity, &c. has generally compell'd me to use my own Words, yet the Meaning and Method of the Author are all along carefully preserv'd.

For the Whole Duty of Man it self, 'tis indeed a most compleat System of Religion, and therefore highly fit to be often read over at large by all, whose Time and Circumstances will allow it; This Epitomy is only design'd to supply those Deficiencies, and for the Assistance of bad Memories; in brief it is intended chiefly for the Benefit of the Poor, and to them I refer it &c.

THE

THE Whole Duty

OF
MAN
Epitomiz'd, &c.

PARTITION I.

the Duty of Man by the Light of Nature, and Scripture: His Duty to God, Himself, and his Neighbour. His Duty to God; of Faith, the Promises, of Hope, of Love, of Fear, of Trust.

THE Incarnation of our Blessed Lord, is without doubt a sufficient warrant for the Salvation of our Souls, if we perform the

B

Con-

2 The Whole Duty

Conditions annex't to it ; which in general to use our honest endeavours to obey the whole Will of God, according as we have it convey'd to us, by the Light of Nature, and the Light of the Holy Scriptures.

Of the Light of Nature. The Light of Nature in the first place is a Light which God has stamp't upon our very Souls, by the guidance of which, without the help of Scripture mere Natural Conscience would direct us in the performance of several Duties. Such as are to Worship a God, to be Just one to another, and to Honour our Parents, and the like.

Of the Light of Scripture. The Light of Scripture is a far more Divine Light, when in God hath laid before us both his Commands, and Precepts, to be the general Rule and Grounds of our Duty.

The general Rules of the Duty of every Christian are brief

con

of Man Epitomis'd. 3

comprehended under these three Heads; *The three*
our Duty to God, *great Bran-*
our Selves, and our *ches of Mans*
Neighbours, and those *Duty.*
three I intend for
the Subject of the following Dis-
course.

The Foundation of
our Duty to God, is *Duty to God*
grounded chiefly up-
on our acknowledging him to be
God, and then admitting of no o-
ther.

And first by ac- *Acknowledg-*
knowledging him to *ing him to be*
be a God, we are to *God.*
believe him to be an
Infinite Glorious Being, without
either beginning or end, both Fa-
ther, Son, and Holy Ghost, God
blessed for ever.

We are likewise to *To believe*
believe him in his *him in his*
Attributes; to be a *Attributes.*
God of Mercy, Ju-
stice, and Power, that he sees and
knows all things, and disposes eve-

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ry Event, according to his Will, and that he can never cease to be other than perfectly Good, Merciful and Just.

The believing him to be our God signifies yet more, it means by Faith we should believe the Holy Scriptures to be his Word, and that all that he speaks to us by them, are most true; that all that

he affirms is Indubitable, that his Commands are Just, and Equal, his Threatnings, and Punishments certain and unavoidable, and that all his Promises are

Tea and Amen, and will most certainly be made good to all those that faithfully depend upon him.

This is the summ of our Faith, or Belief of those things God has been pleased to reveal to us in the Holy Scriptures.

The next Duty to God is Hope, which is a comfortable Expectation of his Promises, and should be al-

ways

of Man Epitaph. 3

ways preserv'd from the dangerous stream of Presumption, on one side, and Despair; We should neither depend too much, nor too little upon his Mercies, but rely upon his Justice, and Integrity for our Rewards and Punishments.

A Third Duty we owe to God is Love, a Duty which without doubt he has the greatest right to, both upon the account of his Goodness and Compassion to us, his Innate Excellence, and his particular Kindness to all Mankind.

God is most Good, Just and Excellent, he is perfectly Holy, Kind, and Compassionate, and cannot be charg'd with any Impurity, or the least mixture of any thing that is evil; his Goodness and Kindness are Immence and Infinite, and have been so abundantly demonstrated

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both to our Bodies and Souls, that we cannot refuse him our Love without the greatest Injustice.

The Scripture abound with Holy Invitations, endearing Promises and affectionate Offers, by which he endeavours, as it were, to woo us into good Lives, and to entreat us to accept of Happiness here and Eternal Happiness hereafter.

The two great Tokens of our true Love, a desire to please him and enjoy him. First, An earnest desire to please him. and Secondly, To enjoy him. This is the common Indication of true Love in all ordinary Cases; and above all other things doth best approve us to those we have a real value for.

The reality of our Of pleasing Affections to God. are best declar'd, by a steady Conformity to the Divine Will, a readiness to obey his Commandments, and a powerful regard to his Precepts; the

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of Man Epitomiz'd. 7

are indeed Arguments of our real Love, and Affection, and the only way we can make use of, either to please him, or to shew the sincerity of our Hearts.

Next to pleasing God, a desire to enjoy him. Of enjoying him is consistent

with our Love; if we love God in earnest we shall covet to be always in his Company, conversing with him in Prayers and Meditations, rehearing his Word and receiving his Sacraments, which is the only means of enjoying God in this World.

Our enjoyment of God in the next is far more permanent and compleat; there we shall be continually with him in eternal fruition of Joy and Happiness, in comparison of which all our advantages in this Life are but empty Baubles and trifles.

A Fourth Duty to Fear. Fear of God is Fear, which arises from the consideration of his Power and Justice; and those in the Conjunction, do both enable, and

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Oblige him to punish the Wicked
in an awful regard and belief of which
is the only means that can restrain
us from offending him.

God is the chief

We ought Object of Fear, and
not to fear Therefore we ought
Man more not to fear Man more
than God. than God. I will not

ni be afraid of fear, says the Psal-
mist, what Man can do unto me. We
have no Power to do us hurt unle-
ss by God's Permission, and then their
Malice can reach no further neither
than our Goods, Names, Liberties
or our Lives; the Destruction of
Soul and Body together is Gods Pre-
rogative only.

'Tis God alone that knows all
our secret Thoughts and Transac-
tions, all our Sins though committed
with never so much Privacy, he al-
ways open before him, and he'll be
sure to find us out, and punish us
unless we repent, which indeed
the greatest Argument that can be
to awaken our Fears and engage our
Apprehensions.

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A Fifth Duty to
God is Trust, that is, *Trust.*
depending and rest-
ing upon him in all our Dangers,
Wants and Extremities, whether
Spiritual or Temporal.

In our Spiritual
Dangers, we are to *Spiritual*
throw our selves up- *Dangers.*
on God's Assistance,
and to implore him to strengthen
us with the Grace of his Holy Spi-
rit, that we may be able to with-
stand, or at least to remove the
Temptation.

In our Temporal *Temporal*
Dangers we are to *Dangers.*
rest and depend up-
on him, to commit our selves to the
shadow of his Wings, under the
Royal Prophets Assurance, *Psalms*
34. 22. That the Lord delivereth the
souls of the Saints, and all that put
their trust in him shall not be destitute.

In all our Dangers and Distresses,
with Prayers and Tears we are to
implore his aid, and not attempt to
deliver our selves by any wicked

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We must not seek to deliver our selves by Sin. Act ; we must never use sinful means, not even the Preservation of our Lives and Liberties can make any the least pre-

tence for the doing an unjust thing. Christ himself has told us, that *if we gain the whole World and loose our own Souls*, we are great losers by the Bargain ; if therefore things should ever come to that unhappy Issue, that we must part with our Estates, perhaps our Lives, or else commit Sin, we should then remember that that's the proper season to fight under the Banner of the great Captain of our Salvation, the Crucify'd *J E S U S*.

Spiritual wants. In our Spiritual Necessities we are to fly to God with Tears in our Eyes and invoke his Assistance, we are to pour out our Souls before him, and then we may depend upon it, that as he has commanded us nothing that he has not given us Power to perform, so

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so he will suffer us to want nothing that we ask of him with a holy and devout Integrity of mind.

We are likewise to rely upon him in all *Temporal* our *Temporal* and *wants.*

Bodily Wants; he has oblig'd himself to take care of all his faithful Servants, his Eye is upon them that fear him, and them that hope in his Mercy, to deliver their Souls from Death, and to feed them in the time of Famine.

If we do our Duty honestly and religi- *The Benefits* ously in our several *of trusting in* Places and Callings, *God.*

then as the Apostle adviseth we may cast all our Care upon God who careth for us, and he who is subject to no sort of Deceit or Impoverishment, that best knows our wants, and is best able to supply 'em, will be sure in the proper season, to relieve us against all Dangers and Necessities whether Spiritual or Temporal.

I conclude this with the words of the

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the Apostle, Phil. 4. 6. Be careful in nothing, but in every thing by Prayer and Supplication, with thanksgiving, let your Request be made known to God.

PARTITION II.

Of Humility, of Submission to God's Will, in respect of Obedience, of Patience in all sorts of Sufferings and of Honour due to God in several ways, in his House, Possessions, his Day, Word, Sacraments.

Humility.

A Sixth Duty to God is Humility, which from an humble sense of our own Meanness and his Excellency should work in us a twofold Submission, the first to his Will, the second to his Wisdom.

Submission to God's Will, with respect to Obedience. A Submission to the Will of God consists chiefly in our Obedience or Patience in the first by urging

us

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us to a ready Complaisance to his Commands, by melting down our stubborn haughty Minds, without which we can never come to know, worship, or obey him, with that profound Distance and Submission which the greatness of his Majesty, and the importance of his Commands require.

To promote our Obedience, we should often reflect upon that vast distance that is between God and our Selves, that we are but polluted Dust and Ashes, wretched Creatures but of a few Hours, and that he's without Beginning or End, immortal and Eternal. That our best Works and Performances are utterly unworthy of him, or at least unworthy of

The great distance between God and Man.

The unworthiness of our best Works.

con our own Commendation, the best we can do when we come to compare it with the Perfection and Purity of Almighty God, as the Prophet

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phet expresse it, *Is but as filthy Rags*, and therefore we ought by no means to boast of our own Works or to attribute any of them to ourselves, but to give God the Glory and preheminance in all our Actions.

Submission with respect of Patience. The Second kind of Submission to Gods Will is Patience, which consists in an humble acquiescence to all the

Afflictions which H E is pleas'd to lay upon us. This will make us easie under all his Dispensations, and entitle us to a kind of Repose even in the midst of our Troubles, and is indeed the pure effect of that Humility that does so highly recommend us to Almighty God.

Thankfulness for Gods correction. A patient Submission to the Will of God will give us a right notion of our Afflictions rather than encline us to murmurs and complaints, will convince us, that God chastizes us out of Friendship, and

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so consequently that we are oblig'd to thank him for his Correction, as indeed we are upon many extraordinary Accounts, but especially as they are Marks of his Care and Love.

Our quiet, and *Fruitfulness*
thankfulness under *under Affli-*
Afflictions is not all *ctions.*

neither, the Fruit of
them should be Repentance, that's
God's chief Design in laying them
upon us; that they should force us
to call our selves to an account, and
enquire diligently what it is that
has engag'd him to deal with us in
so rough a method.

In all our Suffer- *In all sorts of*
ings and Afflictions *Sufferings.*

we ought to look up-
on God's permissive Power as the
Principle Agent, and with Holy
Job's Patience, let them be deriv'd
to us either from God or Man;
and in his Words, bless the Name
of the Lord for giving us warn-
ing.

Secondly, I told you that Humi-
lity

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lity contain'd likewise
Submission to a Submission to God
Gods Wisdom Wisdom, as well as
 his Will; God being
 infinitely Wise and Just, we are to
 submit to him in all his Commands
 and Dispensations.

We are to submit
In his Com- to him in his Com-
mands. mands, by making
 our Understanding
 bend to his Will and Word, how
 opposite soever it may be to our
 own carnal Reason or Humours, for
 when we consider that his Wisdom
 is Infinite and cannot Err, we owe
 an Obligation to believe and obey
 every thing he speaks or commands.

We are likewise to
In his Dis- submit to the Wis-
posals. dom of God in all his
 Dealings and Dispen-
 sations, and tho many Events hap-
 pen contrary to the ordinary Course
 of things, and are utterly above
 the reach of our narrow Capacities
 to comprehend, yet being all cho-
 sen and determin'd by the unerring
 Wisdom

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Wisdom of God, we ought to submit to them, with the greatest Satisfaction and Humility.

The next Duty to God is Honour, which consists in the paying him such a respect and Reverence as belongs to the greatness of his Majesty, and this may be either inwardly in our Hearts, or outwardly in our publick Actions, and Behaviour towards him.

Besides, the general, there are particular Ways of honouring God, as First, By approaching his House, the Church with Reverence, and behaving our selves there with Devotion and Attention; Secondly, In his Possessions by paying our Tithes and Just, Dues which God has appointed for the maintenance of his Ministers.

The Sin of Sacrilege and defrauding the Ministry, is a very great and crying Sin; tis the downright

Honour.

*Several ways
of honouring
God, in his
House and
Possessions.*

*The great sin
of Sacrilege
and the Pu-
nishment of
it.*

robbing of God, and indeed his Vengeance is in nothing more discernable then in his Punishment of it; upon which account we should have a very

strict Care never to meddle with any thing set a part for God.

*The Lords
Day and
Feasts of the
Church to be
kept Holy.*

The Third Thing whereby we are to express our reverence to God, is by keeping Holy the particular Times set a part for his Service, such as are the Sunday's, or Lords-days and other solemn Festivals appointed by the Church; this he has strictly requir'd of us, and here we must not disappoint him upon any pretence.

The Fasts.

Days of Fasting and Humiliation are likewise to be solemnly observ'd, that according to the Design of the Church, we may meet together, and humble our selves deep

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and deeply before God, and with Prayers and Tears bewail our own and the Sins of the Nation.

Fourthly, We are to express our Honour to God, by paying an awful Reverence and respect to his Word, by frequent reading the Holy Scriptures, and by collecting the measures of a good Life from those lively Oracles; by attending upon the Duties of Religion, and by being present as often as we may for the publick Catechizings and Sermons.

Catechizing in the first Place is the Foundation upon which the whole Christian Practice must be built, 'tis therefore the Duty of every Parent to have his Children early instructed in the Church Catechism, and for this end they are to call in the help of their respective Ministers; and for those that have been so unhappy to want these Instructions in their Youth, it concerns

cerns 'em as nearly as their Souls
to have their minds Principled w
the Conditions of their Salvat
as soon as they can, which neith
the Consideration of their Age,
any other pretence should perswa
them to defer for one Moment.

After they are
Of Preach- ing. instructed in the Pr
ciples of their Reli
on, they ought th
to apply themselves to the hear
of Sermons, which they ought
attend too, not out of Custome
Formality, but for the true ends,
which they were first intende
The Doctrines are to be lockt up
our Hearts, that we may have
in a readiness to combate all o
Lust and Follies, and to beat off
our Temptations; this is the gre
end of Preaching, and unless
make this use of it, it signifies lit
towards the Salvation of our Souls.

Of the Sa- craments. Fifthly, We are
Honour God in
strict Reverence
the two Sacraments.

Baptism, and the Lords Sup-
 the first we are to respect
 a particular Covenant between
 and our selves, the first and
 Sign of our Salvation; and
 second as a remembrance of
 Christ's Death, and the Priviledges
 giv'd to us upon that account.

The Sacrament of
 baptism being admi- *Of Baptism.*
 nistered to us in our

Infancy. It is not expected from
 to perform the Covenants which
 engage our selves to by our
 Covenants, but then this lays the
 greater Obligation upon us when
 we come to Years of Discretion, to
 double our Duty, that we may
 make the best amends we can, for
 the defects of our Minority.

To come to a true Knowledge of
 our Duties we Promise at our Bap-
 tism; the right way will be to con-
 sider what our Godfathers and God-
 mothers Vow in our
 Names, and that we
 shall find to be, to re-
 nounce the Devil and

*The Vow of
 Baptism.*

all

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all his Works, by which is meant the Worshipping all false Gods, which is indeed the worshipping the Devil; Secondly, *The Poms and Vanities of the World*, that is, all inordinate desires of Riches and Greatness, all unlawful Sports and Exercises in Meat or Apparel, and all other sinful things wherein the World is apt to deceive us; and Thirdly, The sinful Lust of the Flesh, by which is understood inordinate Appetites, and all unclean and carnal Desires, and this is the first part of our Covenant.

The second general Thing our God-fathers and God-mothers promise'd for us in our Baptism; is that we should believe all the Articles of the Christian Faith, as they are summ'd up to us in the Apostles Creed, and not barely believe them neither, but to have all the Principles so deeply impress'd and engraven in our Minds, that from thence we may be able to draw sufficient Motives to the Practice of Vertue and Piety.

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The last part of our Vow is, that we should keep Gods Holy Will and Commandments, and walk in the same all the Days of our Lives; that is, that according to the Directions of Gods word, we should walk all our Days in the Paths of true Religion, Honesty and Sobriety.

This being in short the Substance of our Vow, the next thing is the Obligations we shall under to perform

The strict obligations of this Vow of Baptism.

and herein I need only tell you, 'tis a Vow of the most solemn and binding Nature, and that you cannot break it without being not only un-
Aust, but forsworn; besides, 'tis your Interest to keep it upon many Accounts, but especially upon the account of the great Priviledges it entitles us to, from the Promises of God convey'd to us in that Sacrament.

P A R.

PARTITION III.

Of the Sacrament of the Lords Supper
 of Preparation before, as Exam-
 nation, of Repentance, Faith, and
 Obedience, of Duties to be done
 the Receiving, and afterward
 &c.

The Lords
 Supper.

THE Reverend
 due to the Sa-
 crament of the Lords
 Supper is the next thing, which ac-
 cording to my first Division, I shall
 consider by laying down what is to
 be done before, at, and after the
 Receiving.

The first thing to
 be done before the
 Sacrament is Exam-
 nation, which is
 a strict enquiry into the
 state of our Souls
 and the Condition of
 our Lives, and this
 in the Judgment of St. Paul is
 essen

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essentially necessary, that we ought not to presume to make any approaches towards the Holy Table without it.

For the perfecting your Examination, you are to consider the Nature of your Covenant, which is a renewal of your Baptismal Vow, and since that is the chief end, three things follow in Course; First, That we be well Instructed in the Covenant it self. Secondly, What have been our Breaches? And Thirdly, When that we resolve upon a better Performance for the Future, and these Three are to be the general Grounds of our Examination. And First, You'll find that, this is a Covenant made by God with his Son Christ Jesus for the Redemption of all Mankind, and that the Conditions on our side, are an entire Obedience to all his Commands, and the state of our Knowledge in this, is the first part of our Examination.

The next is concerning our Breaches

C

of

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of this Covenant, which we can never know with that exactness as we ought, without comparing them with the Law of God, which as is the truest rule and measure of our Duty; so 'tis the best means to lead us to the Knowledge and Fountain of our Sins.

Our Sins alas! are *Several sorts* of many sorts and degrees, and require a great deal both of our Judgment and Deliberation to enquire aright into their Causes, and Consequences. It requires a great deal of Skill to heighten and aggravate the Circumstances of our Guilt to that degree, till we come at last to a true Sense of the hainousness of them.

The end of Examination is to bring us to this, and to a right Knowledge of our Sins, to humble us in the sight of God, and to melt our Hearts into a deep Sorrow and Contrition upon the Consideration

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our Demerits and Injustice towards
him; we are likewise to Pray for
the Assistance of God's Spirit in the
Discovery of all our Sins, and for his
Grace that we may thoroughly be-
sore and lament them.

After we have
wrought our selves, *Confession*
by the assistance of *and Faith.*

our Examination to a
next hatred and aversion against all
our Sins, then we are humbly to
confess 'em to Almighty God, who
by the precious Blood of his Son Je-
sus Christ, we are faithfully to be-
lieve, will be reconcil'd to us, and
upon the account of our intire Obe-
dience will vouchsafe us the Salva-
tion of our Souls.

And then, when *Resolutions*
we have thus exa- *of Obedience.*
min'd and prepar'd

our selves with respect to our Hu-
miliation and Contrition, our Con-
fession and Faith, the next thing is
our Resolution of Obedience, which
must not be only in general, but
with a particular regard to every

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individual Commandment of God deriv'd from a fixt and solid hate against all manner of Sins.

The means of *Of the means* new and intire *and of pre-* Obedience must be *sent renoun-* next Care, which *cing of Sin.* be best perfected by an impartial retrospection

into our own Minds; there we may discover the Springs and Fountains of our Sins, and what Temptations we are expos'd to, and be in a capacity to shun and avoid them; and this must be done immediately too, without any manner of Delay or Pretence; for it be done, and a Bill of Divorcement given to every Lust, we are in no respect fit to meet our Redeemer at the Holy Table.

Beside this, we are *Of imbracing* to put our Souls in *Vertue and* the best posture that *quickning* we can, by imbracing *Graves.* all the Vertues of a good Life, and possessing them with all those Graces

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es that may render them accepta-
le in the Eyes of God, and this we
may do effectually, by contempla-
ting the Promises and goodness of
God, and by meditating upon the
exemplary Life and Doctrine of our
blessed Lord.

His Life will put us *Charity and*
in mind of that Cha- *Devotion*
rity and forgiving *and the ne-*
temper, which is so *cessity of*
often, and solemnly *those Graces.*
requir'd of us, and so

essentially necessary in our Sacra-
mental Preparations; 'tis Death for
to approach God's Feast of Love,
with any manner of Rancor or
Malice; we are to bring no other
Dispositions thither, but what are
dictated to us from a devout Mind.

A fixt and settled Devotion, ear-
nest and frequent Prayers, and a
soul disentangled from the World,
are our properest Companions for
this Sacrament, and for these we
are earnestly to implore God's As-
sistance, without whose help in as-
sisting us with the Graces afore-

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mentioned, we can never expect to compleat our Preparations.

And for the better perfecting of this, we are to apply our selves to our spiritual Guide, to the Minister of our own Parish, who is the properest Person in this Case; to him without any manner of reserve we are to declare our Doubts and Jealousies, and to take his Assistance and Directions; and herein is no sort of shame to discover ourselves ought to deter or discourage us; we ought to open our Case fully and Impartially that he may know perfectly how matters stand between God and our Soul and then he will be able to give us Advice how to cure both our Doubts and our Sins.

The usefulness of a spiritual Guide.

We should not be ashamed to discover our selves.

As necessary to the Confident as the Doubtful.

the doubtful and the confident are equally oblig'd to this our own Judgment are

of *San Epitaph* 31

are not intirely to be relied upon, in a Concern where there is so much weight and difficulty, nor is the Advantage of a spiritual Guide to be rejected, when it can be of use in the Improvement of our Preparation.

These are the Duties before the Sacrament. The next thing is, what is to be done at

the Time of Receiving; and here, First, Consider thy own unworthiness, and how unfit thy Sins and Frailties, and the repeated breach of thy Vows, have render'd

At the time of Receiving to meditate upon our unworthiness and Christ's Sufferings.

thee for such a Holy Table; from hence, let thy Meditations lead thee to the Sufferings of Christ. When we see the Bread broken, and the Wine pour'd out, we should reflect that his blessed Body was torn, and his Blood spilt, and that it was our Sins that was the Cause of both.

Consider likewise that the Sufferings of Christ were the only means

32 The Whole Duty

The Atonement wrought by them; thankfulness for them, the Love of Christ in them.

to atone the wrath of God, and then consider what unexpressible thanks are due to him for preserving thy Soul that must have perish'd eternally without his help; this great Love of Christ for us, should stir up in us a love for him, and engage us immediately to take up solemn Resolutions to Sin no more, and that we may indeed perform these Resolutions, we ought earnestly to beg of this crucified Saviour, that he will by the Power of his Death, mortifie and kill all our Corruptions.

The Benefits of the new Covenant seal'd in the Sacrament.

Just as we are about to receive the Consecrated Bread and Wine, we should remember that then God is entering into a New Covenant with us, that he's now giving us fresh Assurances of the Pardon of our Sins, if we perform

of Man Epitomiz'd. 33

form our part of the Condition; as soon as we have receiv'd, we ought to offer him our devoutest Praises for that great Mercy, and should he sure never to forget to send up our Prayers to him, not more for our selves than for the good Estate of the Church, and for the Conversion of all Mankind.

After the Sacrament is over, then we ought as soon as possible, to retire our selves, and to repeat again our Prayers and Praises, and to renew our Promises, and to beg the Assistance of God's Grace to enable us to make 'em good, and to pursue our present Purposes to the end of our Lives.

The Day we receive the Sacrament should be kept void of all worldly Cares

Upon receiving, give thanks, and Pray.

After the Sacrament, private prayers and Thanksgivings.

Not presently to fall to worldly Affairs.

34 The Whole Duty

and Business; we should spend the Day especially in Prayers and Meditations; and indeed no Day should

pass, but we should call to mind the Promises we make to God at the Sacrament, and consider seriously the danger we expose ourselves to in breaking them.

To keep our Resolutions, and the danger of breaking them.

Making God and our Conscience our Enemy.

In breaking our Vows at the Sacrament, we make God our Enemy, and engage him to withdraw from us all manner of Kindness and Compassion; nay, we raise an Enemy within our own Bosom; our Conscience must needs fly in our Face, and upbraid us with the breach of such solemn Vows and Covenants.

Gods Mercies in pardoning us heretofore should not give us the least encouragement to provoke him again; to presume upon this is a very high abuse of his goodness.

The

The obligation of our Sacramental Vows are perpetual, and can never be violated without the breach of our Oaths; tis perpetual, tis true, and yet tis to be renewed often. We are to do it as often as we have opportunity in remembrance that Christ died for us. And thus I have shew'd you the Reverence we are to pay to God in his Sacrament.

God's former pardons no encouragement, the vow perpetual, yet often to be renewed.

PARTITION IV.

Honour due to God's Name; Sin's against it, Blasphemy, Swearing, of Assertory, Promissory, unlawful Oaths, of Perjury, vain Oaths, and the Sin of them.

THE last thing wherein we are to express a Reverence to God is in ho-

Honour due to God's Name.

nouring

36 The Whole Duty

nouring his Name, and what this is, will be best understood by considering what are the Things by which it is chiefly dishonoured.

*Sins against
the Honour of
God's Name
is Blasphemy
and Swear-
ing.*

The first Sin against the Honour of God's Name is Blasphemy, the highest Degree of which is Cursing him either by our Words or in our Thoughts, and next to that, Swearing either by false Oaths or else by rash and light ones.

*Affertory
Oaths and
Promissory.*

A false Oath may be of two kinds; as First, That by which I affirm some thing; or, Secondly, That by which I Promise; the one we call an Affertory, and the other a Promissory Oath, and are both a very great dishonour to God's Name when they are not taken with Sincerity and Truth, and perform'd with reality.

*Unlawful
Oaths.*

An Oath is the strongest Tie that can be between Man and Man.

of Man Epitomiz'd. 37

Man, but yet if it be unlawful in it self and contradictory, and impracticable in the Nature of it, in such a Case, though the breach even of such an Oath be a very great Sin, yet 'tis better to repent heartily of our Folly and Wickedness in making such a sinful and inconsiderate Oath, then to attempt with greater Sin and Danger in the performance of it.

There is nothing by which the Name of God is more dishonoured then by Perjury, 'tis the highest affront can be offer'd to him, and indeed we find him resenting nothing with more just severity, then this kind of Violation of his Honour, He will not hold him guiltless, he has declar'd, that taketh his Name in vain, which is so dreadful a menace, that methinks it should engage every one that has any value for his Salvation, to keep them most strictly from this Sin.

God greatly dishonoured by Perjury, and the Punishments of it.

All

Vain Oaths and the Sin of them. All vain and light Oaths, such as are common in our Discourses, are likewise a very high offence

gainst the Majesty of the Name of God. Our Saviour has forbidden us to swear, even by mere Creatures, to shew us, I presume the Reverence we ought to have to the Name of their Creator; and sure whatever this prophane Age may think of it, there is nothing does more argue a Contempt of God, then to hear his Name intermix'd in every Period of loose Discourse, and violated every Moment with horrid and impertinent Oaths.

They lead to Perjury, and are liable to no Temptation. This sort of vain and rash Swearing leads directly to Perjury, we grow at last so Familiar with the Name of God, that at length we can use it upon any occasion, without considering whether we swear true or false to things doubtful or certain.

beside

of Man Epitomiz'd. 39

beside this too there is no manner of Temptation for this sort of leud Swearing, there is no kind of Pleasure or Profit in it, nor any thing else to recommend it, and so consequently 'tis a base Sin, which we wilfully commit without any manner of excuse or Pretence.

'Tis a dangerous Vice, and therefore every Man that values the Salvation of his Soul, ought to renounce it with the greatest Caution and Concern; the means are always ready before him, viz. the

The Necessity of abstaining from them; the means; the Sence of the Guilt and Danger.

Sence of the Guilt and Danger of it, when he considers the great dishonour that his rash Oaths offer to the Name of God, and that Eternal Misery must be his Punishment; unless he repents, he must needs surely be toucht with a Sence of his Guilt and Danger, and these must certainly argue very strongly with him to renounce 'em.

Speak-

40 The Whole Duty

Truth in speaking forsaking occasions. Speaking Truth is likewise a very great means to restrain us from rash Oaths; when Men once come to be observable for their Truth and Integrity, there is no need of an Oath to confirm the Veracity of what they say; we ought also to avoid all occasions that are most liable to betray us to this Vice, to preserve constantly deep and profound *Reverence to God.* Veneration for the Name of God, which we should never mention without Respect, and that will be an excellent means to prevent us against the prophaning it with our Oaths.

Another great means to restrain us from rash Oaths, is to keep strict and constant *Watchfulness and Prayer.* Watch over our Words, and then will use the great remedy of all Prayer, that God would enable thee to avoid over

of Man Epitomiz'd. 41

overcome this wicked Custom.
And thus by these several ways of
dishonouring God's Name, we may
easily perceive what

it is to Honour it, *What it is to*
which is all founded *Honour God's*
upon an awful Re- *Name.*
spect and Reverence,

which is due to that sacred Name,
that is Great, Wonderful and Ho-

PARTITION V.

*of Worship due to God's Name, of
Prayer, and its several Parts, of
Publick Prayers in the Church, of
Private Prayers, of Repentance,
&c. of Fasting.*

TH E next great *Worship:*
Duty to God is
Worship, a Duty only peculiar to
Himself, and therefore of a very
great Importance; and is to be per-
form'd, First, By our Souls; and
secondly, By our Bodies, the Souls
part

42 The Whole Duty

Prayer its Parts. The first part is Praying, and of that there are divers Parts, according to the different things for which we ask.

Confession. Confession is the first, and may be either general or particular, the former is a necessary part of our solemn Prayers, whether Private or Publick; and the latter more proper for the Private and the intent of it is, that we should humble our selves before God, and with a deep and hearty Sorrow bewail the Sins we confess.

Petitions for our souls and bodies. The second part of Prayer is Petition, which we beg of God whatsoever we want either for our Souls or Bodies.

For our Souls, we beg the Pardon of our Sins, and the assistance of his Grace to enable us to obey his Will. For our Bodies we beg the necessities of Life, such outward things I mean, that he in his Wisdom sees most fit and needful for us.

of Man Epitomiz'd. 43

A third part of Prayer is Deprecation, by which we importune God that he would turn away from us the evil of our Sins, and the Punishments due to them; that he would prevent us from all Sin, and enable us against all Temptations, and that he would forbear to chastize us with Spiritual or Temporal Punishments.

The next part of Prayer is Intercession, which consist in Praying for others, both for Strangers and Acquaintance, but in a particular Manner for the Governours of the Church and State, and for our Relations and Friends.

Another Part of Prayer is Thanksgiving, which is the praising and magnifying God for all his Mercies both Spiritual and Temporal; for the blessings of our Souls and Bodies, but

44 The Whole Duty

but above all for the sending his Son to redeem us, and the Holy Ghost to comfort us, and for all other his Favours vouchsaf'd to us in his Word and Sacraments.

These are the several sorts of Prayer to be used both Publick and Private. The Publick use of them is first in the Church, from whence we must not absent our selves without some necessary Cause; and Secondly, In our own Families, where every Master is strictly bound to call his Children and Servants to the daily exercise of them.

Private Prayer, call'd so, because we use it in Secret, where we have an opportunity to be more particular than convenient in Publick, and upon no account or pretence whatsoever to be omitted.

Prayer is a Duty, that requires a frequent performance by none self

domer

of Man Epitomiz'd. 43

domer then Evening
and Morning ; we
should always begin
and end the Day with
our Addresses to Al-
mighty God, oftner if

*Frequent
Prayer very
advantage-
ous.*

we have any conveniency, and in-
deed did we consider the advanta-
ges of Prayer, we should think it
great Wisdom to use it as frequent-
ly as possible.

For First, 'Tis a *Its Honour,*
great Honour, that *Benefit and*
such mean and con- *Pleasantness*
temptible Wretches

as we are, should be admitted but
to speak to the great God of Hea-
ven and Earth ; and then 'tis a Be-
nefit, the highest that can be Ima-
gin'd, Prayer being that immediate
Source of all the Advantages we ei-
ther want or wish, besides 'tis a
pleasant Duty in it self, and to a
truly Pious and Devout Mind, it
affords abundance of substantial De-
light and Satisfaction.

The Carnal Minds indeed can
discover none of these Advantages,
the

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*Carnality
and want of
use the Cau-
ses that
makes it
seem other-
ways.*

the Pleasures of the
the Flesh, and the
dross of the World lies
in the way, and those
have so vitiated their
Pallates, that they can
taste none of the plea-
santness in it; others
think it unpleasant for
want of a frequent usage, and be-
side these two, there is nothing can
dissuade us from the real Pleasure
and Advantage of it.

The next thing is, how well we
perform this Duty, and herein we
are chiefly concern'd for the Ma-
nners of our Prayer.

*To ask no-
thing unlaw-
ful, but with
Faith, Hu-
mility and
Attention.*

we are to ask nothing
unjust or unlawful
but all with Faith, and
Humility, and with
the most profound
and deliberate Atten-
tion.

Opposite to Attention in Prayer
is all wandring thoughts; the Con-
sequence of which are very dang-
erous. To suppress these, we should

con-

of Man Epitomiz'd. 47

Consider the greatness
of that Majesty to
whom we are speak-
ing, the worth of
those things we ask
for, and our own ex-
traordinary Wants
together.

We must likewise
bevoke God's Affi-
davit, and set a care-
ful Watch over our
Hearts to keep all
wandering thoughts
out of our Minds,
whilst we are conver-
sing with Him; all

our Petitions should be put up to
him with the highest Zeal and Ar-
dency of Soul; Our Prayers should
be abstracted from all manner of
vanity and Impurity, and be constant-
ly directed to right and proper ends.

This is the first part of Worship,
the next is Bodily
Worship, and this con-
sists, in humble and re-
verend Gestures in

*Help against
Wandering
the Consider-
ation of
Gods Maje-
sty and our
own needs.*

*To pray for
God's aid
with Watch-
fulness, Zeal
Purity; and
for proper
ends.*

*Bodily Wor-
ship.*

ma-

48 The Whole Duty

making our approaches to God, in such a decent lowliness of Body, that may best declare with what a Prostration of Soul, we make our Addresses before the Throne of Grace.

Repentance is the next Duty we owe God, and is in itself nothing else but a general Resolution to forsake our Sins, and to implore his Grace the times for the great Duty are as often as we think upon our Sins; every Day at least we ought to call our selves to account.

At some particular times indeed, we are oblig'd to redouble our Repentance; at those Times we ought to fix for our selves at least once a Week. We ought to have a set time of Evening our Accounts with God and our Consciences, the time of Affliction and Calamity is a very proper season

*At set times,
at the time
of Affliction,
at Death.*

At some particular times indeed, we are oblig'd to redouble our Repentance; at those Times we ought to fix for our selves

at least once a Week. We ought to have a set time of Evening our Accounts with God and our Consciences, the time of Affliction and Calamity is a very proper season

of Man Epitomis'd. 49

it, and at our Death we are the
most solemnly oblig'd to renew it.

But 'tis dangerous
to defer it till Death;
we should not hazard
our Souls upon such
uncertainties; beside,
Death-bed Repen-
tance must conse-

*The danger
and disad-
vantage of
Death-bed
Repentance.*

quently want several Qualifications
which the Nature of true Repen-
tance requires; the

Custom of Sin is not

The Custom

to be destroy'd in a

of Sin hard

few days, or hours,

to be van-

perhaps moments;

quish'd. Pain

besides too, our Pains

the Cause of

and Agonies most

Insincerity.

probably disturb our

thoughts, and then our Repen-

tance can never be dress'd up with

strict Sincerity, which God re-

quires of us for the Salvation of

our Souls.

To Repentance, the Duty of Fast-

ing may with great Reason be an-

nex'd, which is a Duty we find so-

lemnly recommended by God him-

D

self,

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Fasting, a re-venge upon our selves, acceptable to God, yet no satisfaction for Sin.

self, the Church and the Practice of good Men; by Fasting, in some measure, to revenge the Injury done to God upon our selves, and as a Holy Revenge upon our selves for our

Sins, is doubtless very acceptable to God, and yet we ought not to think them sufficient without the Merits of Christ's Blood to atone for our Offences.

Times of Fasting.

The Scripture has indeed given no particular Direction, but often this great Duty of Fasting is to be perform'd, the oftner the better; for being a great Instrument of our Humiliation, we ought to take all opportunities to perform it, which our Health and Circumstances will admit.

And thus I have pass'd through the the first Branch of our Duty to God, to wit, the acknowledging him to be our God; the second

of Man Epitomiz'd. 51

the having no other, and of this I need say no more, then that by it we are forbid all kind of Idolatry, and Superstitious Worshipping of Images or Creatures, and all inward Idolatry of the Mind.

Duty to our Selves.

PARTITION VI.

Sobriety, of Humility, the great Sin of Pride, of vain Glory, the Danger, Folly, the means to prevent it, of Meekness, &c.

This Duty to our Selves, is by St. *Duty to our Selves,*

summ'd up in

the word **SOBERLY**, by which meaning must be our keeping within those bounds which God has set us, both with respect to our Souls and Bodies; and this sober government of the Soul requires a

D 2 great

52 The Whole Duty

great many Vertues, of which I place Humility in the first Rank.

Humility gives us low and humble thoughts of our selves, directs us to behave our selves easily under the mean Opinion of others, and withal is directly opposite to a kind of Pride, and vain Glory; two of the most dangerous Enemies to Mankind.

Pride in the first Place, is a very great Sin, betraies us to other Sins, frustrates all Remedies.

Exposes us to Punishment. Pride in the first Place, is a very great and provoking Sin, has been often shewn by God's severe Punishments of it, it is in some respects, either a Parent or Nurse to most other Vices, by betraying us first, and then

drawing us in to reject all Remedies, and by frustrating all the desires and overtures of Gods Mercies; besides this too, it betrays us to Punishments, God having all along declar'd himself the proud Mans particular Enemy.

'Tis likewise a very foolish Vice, a Vice that argues the greatest Folly that can be, because there can be nothing either in the Goods of Nature, Fortune or Grace, that with any reasonable pretence we can be proud of.

The Folly of Pride in respect of the Goods of Nature, Fortune or Grace.

That this dangerous and foolish Sin is to be avoided, I suppose we may take for granted, and the chief Means to do it, are by applying ourselves to God for the Grace of Humility; which may be best ac-

Means of Humility.

quir'd by a Reflection upon our own Sins, Follies, Meanness and Imperfections; to which we ought to joyn our hearty Prayers, that God would make us one of those poor in Spirit to whom the Blessings of Heaven are promis'd.

Secondly, Vain Glory; that is, an empty thirst after the Praise of Men, is likewise opposite to Humi-

34 The Whole Duty

Vain Glory ; the Sin, Danger, and Folly of it. lity, and a very great Sin ; for it betraies Men into several dangers, but more especially erraces Christ out of their Hearts.

'Tis an Indication of Folly to which every one must be satisfied in, that would but consider what 'tis he hunts for, only a little empty Applause, a little popular Air which can never bring him any solid advantage ;

Helps against Vain-Glory. Means to help the are to consider ourselves in the first place and then the true

state of things in the second, and weigh both in the Ballance of Wisdom and Sobriety.

Meekness and the advantages of it. Meekness ; that a Calm and peaceful Temper is another great Vertue, and may be exercised both

with respect to God and our selves, that towards God falls under the Head of Humility and

of Man Epitomis'd. 53

and is already spoken to; as it respects our selves, 'tis an Advantage in a great many Particulars; more especially as it promotes our Honour and Reputation, enables us to bear the Sufferings of Humane Life with Ease and Moderation, and with Prudence and a good posture of Mind; and the proper Means to obtain this most admirable Vertue, are by comparing the Loveliness and Benefits of it, with the ugliness and mischiefs of Rage and Anger, but above all, by contemplating the Life and Example of that great Pattern of all Meekness *Jesus Christ*.

Consideration is a third Vertue, that relates to the Soul, and directs us to preponderate both our State and our Actions; to weigh our State first, and to consider both the Grounds of our Faith, and the Case of our Souls; and accordingly to prepare

Means of obtaining it

Consideration of our State, 'tis the rule to try our State.

56 The Whole Duty

our selves against the Day of Death and Judgment; and *The Danger* the neglect of the of *Inconsideration*. most excellent Virtue has been the ruine of thousands, and is the general Cause of all our Sins and Misfortunes.

It directs us too *Of our Actions before, and after we do them.* our Actions; teaches us to advise with our Consciences, and to debate the probability of good or ill of every thing we do before we do it, and to examine likewise those things that we have already done, whether they may be warranted by the Law of God, and the Rules of Religion and Sobriety; upon many Accounts therefore we are to employ it often both with respect to our State and Actions, and to make up our Accounts frequently; and the plain Reason for it is this, because our Lives are so wavering

ing and uncertain, that we hazard
our Salvation, when ever we lie
down to sleep in an unrepented
Sin.

PARTITION VII.

Of Contentedness, and the contraries
to it; Murmurings, Ambition,
Covetousness, Envy; Helps to Con-
tentedness; of Duties which con-
cern our Bodies; of Chastity, &c.
Helps to it; of Temperance.

THE next Duty Contentment
to our selves is
contentedness, which consists in an
evenness and an humble acquies-
cense under any State it shall please
God to allot for us; and without
this, 'tis impossible we should be in
any tolerable Condi-
tion of Happiness. The
Contraries to it, are
Murmurings and Im-
patience under God's
Dispensations, all Am-

The contra-
ries, murmu-
ring, Ambi-
tion and Co-
vetousness.

58 The Whole Duty

bitious Thoughts and Desires, and all sorts of Covetousness, Gripping and Extortions.

Covetousness is very great and high *Covetousness* very great and high *Contrary to* Offence, and directly opposite to *our Duty to* the great Duties we owe *God, our* to God, our Selves, and *our Neigh-* and our Neighbours *bours.*

'tis opposite to our Duty to God, by taking our Minds off from him, and embarking them with the Care and Troubles of the World; 'tis opposite to our Duties to our Selves, both with regard to our Souls and Bodies, by urging us to sacrifice the first to a little Pelf and Dross, and the latter to Pains and Disappointments, and so 'tis opposite to our Duties to our Neighbours, both in our Justice and Charity, by forcing us upon unlawful Means, and by setting us upon false and indirect measures;

Contented-
ness contrary
to Envy.

contentedness is also contrary to all kind of

Envy

Envy and Malice, and can never inhabit in any Breast, that is the least tinctur'd with Prejudice or Revenge.

Helps for Contentment are the Consideration of God's

Goodness, Power, and Justice, and his universal Care of the World, that all our Affairs are in his hand who knows our Wants better than our selves; Secondly, We should consider the Vanity of all earthly things, by comparing them with the essential Joys of Heaven; that we are here but as Strangers and Pilgrims, and that whatever our outward Condition may be, there's a time coming when we shall be deliver'd from the burthen of all our Sins and Sorrows, and be enstated in a Happiness large as our Wish and lasting as our Souls.

A Fifth Duty is Diligence, which is a Duty which we likewise owe to our Souls by watching carefully

Diligence. It consists in Watchfulness and Industry over

60 The Whole Duty

to improve *h*over them, and *d*ill
the *G*ifts of *g*ently guarding them
Nature and *a*gainst all Dangers
Grace.

and then improving
them industriously in
every Vertue, and in all the *G*ifts
of Nature, and the accomplishment
of Grace.

We must likewise
Good Moti- improve and cherish
ons to be im- all good Motions, and
prou'd, the make the most of every
danger of de- ry Holy Suggestion
fering them lest upon our despising
the overtures of Grace,
God withdraws from us all manner
of kindness; and turns us up to a
reprobate Sence; and thus far of
the Vertues which belong to our
Souls, I come next to those that be-
long to our Bodies.

In the front of these
Chastity, for- place Chastity,
bids all man- Vertue which strictly
ner of un- forbids all manner of
cleanness. wantonness and un-
cleanness, not only
the grosser Acts of Adultery and

of Man Epitomiz'd. 61

Fornication, but likewise all impure Thoughts; and all unchaste Looks and Gestures.

The Beauty of Chastity can be no how better describ'd, then by comparing it with the loathsomeness of Lust, and the many Evils and mischiefs that

The mischief of it, both to Body and Soul, and God's Judgments against it.

spring from it. Lust defaces the Dignity of our very Souls, and sinks the rational Creature into a Brute; it makes our Minds foul and filthy, and loads our Bodies with Diseases and Deformity, and what's worst of all, does generally call down

Gods great and heavy Judgments upon us, and shuts the Gate of Heaven against us Eternally.

It shuts us out from Heaven.

These and many other are the sad effects of Uncleanliness, against which we ought to fortifie our selves, by avoiding I-

Helps to Chastity.

cleanliness,

62 The Whole Duty

cleness, and improving our Mind in all kind of active Vertue; by voiding all manner of Temptation and all leud Company, but above all, by praying earnestly, that God would give us a Spirit of Purity.

The second Vertue

Temperance relating to our Bodie in Eating. is Temperance, and

the Exercises of that are divers, i. e. in Eating, Drinking, Sleeping, Recreation, and Apparel; I shall speak of them separately, and begin with Eating.

The ends of it to preserve Life and Health. Temperance in Eating, is then observed when we make it agreeable to the end for which God and

Nature design'd it, to wit, the Preservation of Life and Health; those are the sole ends of it, and he that proposes it either to gratifie his Taste, or Pamper his Body, Crosses Gods original Purpose in it, and breaks all the Rules of Temperance by which it should be regulated; nay, he Sacrifices

all his other Sences to his Taste, exposes himself to the Character of a Glutton, and what's worst of all, to the Fate of that rich Glutton, that after all his Dainties wanted at last a drop of Water to cool his Tongue.

Rules for Temperance, and the means of it.

PARTITION VIII.

Of Temperance in Drinking; false ends of Drinking, viz. Good Fellowship, putting away Cares, &c.

THE next thing is Temperance in Drinking; the right Ends whereof are the very same with Eating, viz. the preserving our Lives and supporting our Healths, but this like the former has been sadly subverted and directed to Purposes strangely distant from the Original intent of it.

Men

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False end of Drinking, Good-Fellowship. Men now drink themselves into Beasts under the common but false Notion of Good-Fellowship; others drink to excess

under the pretence that 'tis a great

Preserving Kindness. means to maintain a mutual Friendship and Correspondence amongst Men; some

Chearing the Spirits, and putting away Cares. will have it, that 'tis highly useful to cheer the Spirits, and correct and dispel Melancholy; that

drives away the Cares and Perplexities of Humane Life; that 'tis very fit for the passing away time and filling up empty Intervals, nay

Preventing Reproach. some will tell us 'tis to prevent Reproach, not to excuse it, and argues a great

Pleasure of Drinking. deal of fowreness and dissingenuity; many there are that drink for drinking sake, that love the Liquor

of Man Epitomis'd. 63

and so are Sots without any of the former Pretences ; but these are all great mistakes, and truly upon a fair State of the Matter, 'tis a subject fit both for our Wonder and Sorrow , how this unaccountable Practice of excessive Drinking should have so unluckily encroach'd upon all Societies ; that no Bargain can be made *Bargaining.* (which is another pretence for it) nor nothing of any Moment transacted, but the Tavern, or the Ale-house must be the Place fixt upon for the doing of

The unreasonable- *Degrees of* ness of these Motives *this Sin,* is too plain to admit of a Dispute, they are all so ridiculous, absurd and inconsistent, that upon a short Appeal to common Experience we find 'em exploded and condemn'd ; every Degree of this Sin is a high breach of Temperance ; every drop we drink beyond what is convenient for moderate Refreshment, is an Offence both against
God

66 The Whole Duty

The great Guilt of strong drinkers: God and Man, and the strong Drinker above all the rest both from the evil of his Example, and Practice the most unaccountable.

The great Mischiefs of the Sin, an Exhortation to forsake it. A Man would think that the many Mischiefs that attend this Sin should be a warning to us to avoid it when we consider it a dishonour to God, a reproach to Christianity, and Destruction both to our Souls and Bodies; sure a few Exhortations may serve to prevail with us to forsake it.

Difficulties of forsaking it considered, viz. Necessity of drink, want of employ and Reproaches and Persuasions of Men. And why should any seeming difficulties dissuade us against parting with so dangerous a Vice; why should we plead Custom or the Necessity of Drink, or why should

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should we betray so much Folly,
may so much Wickedness to make
drinking the business of our Lives.
Alas! 'tis a mistake, and let the
vain deluded Drunkard say what
he will, it can be no Reproach to
us to reject all Intemperances of
this kind, and all the Persuasions of
Men upon that Account.

The Means to re-
sist these, and all o-
ther Temptations for
intemperate Drink-
ing, are to weigh the
Good with the Ill,
and the pretended
Advantages with the
real Losses and Dan-
gers, and to reject
them at their very
beginnings, and to a-
void all manner of
Occasions and Oppor-
tunities, this we may
do, if it be not our
own fault, and these
and such like means
will effectually do the

*Means to re-
sist this Sin,
by weighing
the advan-
tage with the
hurt, and re-
jecting the
Temptations.*

*Security to
do so.*

*Love of the
Sin bindeth
the means,
makes Men
loath to be-
lieve the
danger.*

Bu-

68 The Whole Duty

Business, if our mistaken Love
Vice does not hinder it, and make
us unwilling to believe it, either
dangerous or destructive.

PARTITION IX:

*Temperance in Sleep; the Rule of
Mischiefs of Sloth, of Recreation
Cautions to be observ'd in them
Apparel.*

Sleep.

*The Rule of
Temperance
therein; ma-
ny Sins fol-
low the
Transgression
of it, with o-
ther inconve-
nencies.*

Sleep is a Thing
part of Temper-
ance, which is like-
wise, if measur'd
the end for which God
ordain'd it, only for
Refreshment; and
support for our frail
Bodies; and in this
we are likewise to
take Care not to in-
dulge our selves to far
least at length it encline us to Sloth
which is ordinarily attended with
whole train of dangerous Sins, and
with

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with abundance of other great Inconveniencies.

We should likewise have a very high regard to Temperance in our Recreations, and be perpetually Cautious, that they be lawful in their kind, and no ways dishonourable to God, or Injurious to our Neighbour; we should be very careful too, that they never tend to undue Ends, but are all exactly Innocent, harmless and inoffensive.

Temperance in Recreations.

Cautions to be observ'd.

Undue Ends of Sports.

The last part of Temperance is that of Apparel, and this as well as the rest is to be measured according to the Ends for which Cloathing was ordain'd; which were first to provide a modest and decent covering to hide our Nakedness, this was the first and great End of it; the second was to fence our Bodies from the Severities of the

70 The Whole Duty

Apparel design'd for a covering of shame. the Cold, and secure to us such a convenient Warmth that necessary for the Preservation of our Health; and the thing for the distinguishing Persons both with respect to their Sex, and

Fencing from Cold. Qualities. Now these are the three grand Ends of our Apparel; which we should always be

Distinction of Persons. careful to preserve in the middle, between the extreams of gaudiness and contempt.

And thus I have pass'd through the several Branches of Temperance and herein I would in no respect seem to advance a contrary extream; i. e. too much

Too much sparing, as indeed a fault as well as Excess. A Covetous griping Temperance is no more to be accounted for, then any of the former; and is in many Particulars

high

high breach of our Duty both to God, our Selves, and our Neighbours.

PARTITION X.

Duty's to our Neighbours. Of Justice, Negative, Positive, of the Sin of Murther, of the Hainousness of it, the Punishment of it, and the strange Discoveries thereof. Of Maiming, &c.

Duties to our Neighbours.

IN the Word Righteousness are contain'd in gross the Duties to our Neighbour; and in the larger Sence it contains all kind, both of Justice and Charity. I begin with Justice, which there is two sorts, Negative and Positive.

By Negative Justice, we are forbid to do any wrong to any

*Duties to our Neighbour
— Justice.*

Negative Justice.

72 The Whole Duty

any Man; either in respect to his Soul, Body, his Possessions, or his Credit; and first we must not do any manner of Injury

To the Soul to the Soul, either in the Natural and Spiritual Sence; we must take great Care that we give no occasion

Grief or Sadness to the Mind of any Man, in which Sence the Soul is said to be naturally injur'd; and we are alike diligent not to administer to him the Cause, either of Sin or Punishment, in which Case the Soul may be spiritually wrong'd.

Drawing in- to Sin, a great Injury. Sin is the Disease and Wound of the Soul, and the seducing us to it is the greatest Injury that can be done us.

There are several Means for this, both direct and indirect; the direct Means are

Direct and indirect means of it. commanding us, counselling, enticing, assisting us; the direct Means by the

ing us ill Examples, or by encoura-
ging us in any Wickedness; by ju-
stifying Vice, and by throwing Re-
proach upon the Duties, and strict-
ness of Religion, and by these, and
such like Means, both direct and
indirect, Men bring upon them-
selves the great guilt of injuring
and wounding their Brethrens
souls.

It would be too
long to instance, the
several Sins by which
Men ensnare others:
I will therefore leave
you with this Caution,
that it concerns them

as near as their Souls, to consider
what Injuries they have done of
this kind, and to bewail them with
the deepest Concern and Sorrow;
not only that neither, but as a
more particular Testimony of their
repentance, to do their best by all
the means they can to make Repa-
ration.

Negative Justice in the second
place binds us against all kind of

E

In-

*This sort of
Injury Men
ought sadly
to consider,
to bewail
and repair.*

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*Negative
Justice in re-
spect of the
Life.*

committed either openly and
rectly, or else secretly and treach-

*Several ways
of being guilt-
ty of Mur-
ther.*

venge, but which way soever it

*The hainous-
ness of the
Sin, and the
Punishments
of it.*

than any other Vice in all the
and dreadful Catalogue.

*The strange
discoveries
of it.*

Injury to the Bodies
more especially
gainst the Life of our
Brethren. Murth-
is a Sin of the dee-
est Dye, and may

roussly. It may

done, either by op-
and Publick Violence
or else effected un-
the Coverture of
ceal'd Malice and

the Sin is of that
alted hainousness, that
it provokes God to
higher degree of
ger in the Execution
of his Vengeance

Punishments upon

It is worth our
tice by what mir-
lous Means God
been pleas'd to dis-

of Man Epitome. 75

ver it; and indeed would we but
take ~~care~~ to our serious Thoughts,
it must needs possess us with the
greatest Horrour and Abomination
of it, and engage us
to watch and guard
our selves against the
most distant approach
es of this Vice.

*We must
Watch a-
gainst all ap-
proaches.*

Next to the Murthe-
ring, the maiming and
disabling our Neigh-
bour is a very great
sin, this we must
grant, by reflecting

*Maiming, an
Injury which
every Man
dreads.*

how precious our Limbs are, and
how miserable a thing the want of
any of 'em is; especially, if it be
a poor Man; in such

Case, though we
can never make him a

*Worst in a
poor Man.*

full Satisfaction, we are
the most solemnly
bound to provide for
his own, and his Fami-
lies wants.

*A necessity
of Satisfacti-
on.*

Unlawful Wounds and Stripes are
likewise highly inconsistent with

76 The Whole Duty

that golden Rule of
Wounds and Loving our Neigh-
*Stripes injur*bour as our Selves
rious also and indeed our Cru-

Cruelty to
others the ef-
fect of Pride

elty to others, argues
 not only a great degree
 of Pride and Infe-
 lence, but withal
 savageness and brut-
 ishness of mind; much below the
 common tenderness and compassion
 that becomes the humane Nature.

PARTITION XI.

Of Justice about the Possessions of
 Neighbours; against injuring
 in his Wife, his Goods; of Oppres-
 sion; Theft; of paying of Debts
 &c.

His Posses-
on.

THE next part
 Negative Jus-
 tice, relates to the
 Possessions of our Neighbours,
 the front of which we may with
 great Reason place the Wife.

Wives, are the Principle part of our Possessions, and the corrupting Her to defile her Husbands bed, is the worst and highest part of Injustice both to the Man and the Woman; this is an irreparable sort of Injury. *The Wife & the enticing her, great injustice to the Woman and the Man.*

A Vice that God has declar'd that he himself will Judge, and we may depend upon't, without Repentance that Judgment of his will be the most severe and dreadful. *The most Irreparable.*

Next to this, we owe a Negative Justice to our Neighbour with respect to his Goods;

such as are his House, Land, Cattel, Money, *His Goods.*

and the two ordinary Causes that engages Men to break it, are either Malice or Covetousness.

That Part of Injustice that is founded upon pure Malice, is commonly called upon the De- *Malicious Injustice.*

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vils Principle, like him they seek to destroy others; not so much, as 'tis any good to themselves, but out of a natural desire to do mischief, the other part that is founded upon Covetousness. *Covetous Injustice.* though indeed it may have something of a base and sordid Design in it; yet when 'tis considered 'tis always attended by Oppression Theft and Deceit, it wants very little to come up to the wickedness of the former.

Oppression is an insolent bare-fac'd Robbery, and so much the worse still, because the Poor are generally the Persons injur'd we have many Lectures against every kind of it, in Holy Scripture but especially against that which affects the Fatherless and Widdow 'tis indeed a most crying guilt, and God's heavy Vengeance is no one instance more exemplary, he that has oppress'd the Poor; saith the

Pro

of Man Epitomiz'd. 79

Prophet, shall surely die, and his Blood shall be upon him.

Theft is another kind of this Injustice, which in general is twofold, the first is the withholding what we should pay, and the last the taking from our Neighbour what we have no Right too; the first as well as the last, is a plain Act of Robbery, and let the present Practice of the World argue never so much for it, it can never prove, but that by common Justice and Honesty we are strictly engag'd, to the utmost of our Abilities, to discharge all the debts we are oblig'd to, either by Bond, Promise, or any other lawful Obligation.

Theft; not paying what we borrow, are bound for, or Promise.

PARTITION XII.

Of Theft; Stealing; of Deceit;
Trust; in Traffick; of Restitu-
on, &c.

*Stealing the
Goods of our
Neighbour.*

THE next Part of Theft is; either by open Violence or private Fraud, Robbing our Neighbour of that which he is in Possession of. This is a Vice that wants no Aggravation; it need not be disputed, but that both the High-way Man and House-breaker, as well as the sly, injurious Pilferer are two Ranks of degenerate Creatures so odious to God that they are unfit for humane Society. There are a great many Branches of this sort of Robbery as the Concealing of stol'n Goods the buying them at cheap Rates with many others, which I need not mention any further, they being best but a kind of Robbery.

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will be sure to deal severely with us upon that account, although perhaps we may escape the Cognizance of the Law.

A third Part of Injustice is Deceit, of *Dereit*.

which the Acts are so numerous, that 'tis morally impossible to Name 'em all: I shall Rank them therefore under these two general Heads, *viz.* The Deceits of Trust, and Traffick.

He that deceives a Man in a Matter of *In Trust*. Trust that is committed to him, is guilty of the most treacherous and base Injustice; in such a Case we are to behave ourselves with the utmost Fidelity; especially, when any thing for the Uses of Piety or Charity are committed to our Charge; he that violates his Faith in these particulars, commits Sacrilege to Fraud and Treachery, and entails upon him all the Curses that are due to those sins.

As to Matters of Traffick, there

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In Traffick. may be deceit both in the Buyer and Seller. *By the Sellers concealing the faults, and over-rating their Wares.* the Seller Sins greatly, when by a Connection of Lies, perhaps Oaths and Excrations, he conceals or excuses the faults in his Commodities or what's as bad, sells by false weights and measures, or imposes an extravagant unreasonable Price upon the Buyer; these are indeed grown very common and practised faults, but yet never the more excusable, the great Judge of Truth and Equity has often declar'd his solemn displeasure against 'em, and will be sure, sooner or later, to punish them to the utmost.

Fraud in the Buyer. The Buyer may be guilty of Fraud too, and though indeed he does not fall under so many Temptations as the Seller yet when ever he makes an advantage of his Neighbours Wants, and Purchases his Commodities at an

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der Rates, without doubt he offends the Justice of God, by thus insulting upon, and making his Advantage of his Brothers Necessities.

The Temptations to Deceit in Traffick, are so interwoven with all Trades, that it behoves every dealing

Many Temptations to deceit in Traffick.

Man to have a great Care to guard himself against them, this way of Cheating is become a perfect Trade it self, and Men boast of it, and value themselves upon it, but for all that the Eyes of God are too pure to behold such Iniquity; nay,

'tis even a scandal to our Christian Profession, a very high and solemn breach of those common Rules of Ju-

The commonness, a Reproach to Christianity.

stice and Equity laid down in the Precepts of the Gospel to be the Standard and Guide of our Actions.

Besides all this, 'tis but a mistaken Principle neither, Fraud and Undermining, deceitful measures and

It is no way
to make a
Man Rich,
but ruins
the Soul.

*It is no way
to make a
Man Rich,
but ruins
the Soul.*

this Life; which though it may by chance fail here, it never fails in the next; there the Deceiver will be fatally deceiv'd in the loss of his Soul, the Consideration of which

Restitution. should methinks put
him upon the grand

Remedy, Restitution

without which he can never make any tolerable Attonement for the Injury he has done either to God or his Neighbour.

PARTITION XIII.

Of false Reports, false Witnesses, Publick Slanders, Whisperings, of Scoffing, Calamities, Sins, &c. Of Positive Justice, Truth, Lying, of Envy and Detraction, of Gratitude, &c.

TH E Credits of His Creditour our Neighbour is another Part of Negative Justice, which should be as dear to us as his Possessions, and should in no respect be impair'd either by false Reports or malicious Surmizes and Conjectures, from both which our Reputation, the dearest thing we have, next our Souls, is liable to great Injury.

False Reports may be spread divers ways, *ways*. both Publick and Private, the Publick way is ordinarily by hearing false Witnesses either with regard to our Lives or Estates; this

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this is a most grievous Wound indeed to our Credit, a sort of outrageous Injustice to our Neighbour, that we are hardly ever able to make him amends for.

The second open way of spreading these Reports is by Publick Slander, and herein our Reputation is also liable to

a great deal of Injury. Reproaches, Lying, Scandal and Railing make up the base Composition, which the Apostle long ago observ'd were amongst other Works of the Flesh, fit only to shut Men out of the Church here, and the Kingdom of Heaven hereafter.

The Private way of spreading such Reports is Whis-
Whispering. pering, this is a way as dangerous if not worse than the former, and is by *St Paul* mention'd in the Catalogue of great Crimes, which are the effect of a Reprobate Mind; this is a kind of Slander that like secret Poyson destroys us insensibly; 'tis *Solomon* Ob

of Man Epitomiz'd. 87

Observation; that the Wisperer separates chief Friends, than which nothing can argue louder for the suppressing of it.

The several Steps of this Vice are to be carefully avoided, as *Several Steps toward this Sin.*

First, We should be so far from encouraging it, that we should rather reject the very first approaches of the Tale-bearer: Secondly, We should be very Cautious how we believe false Reports, or rather we should never give any Credit at all to them: And Thirdly, We should be sure never to report any thing we hear from such kind of People, but look upon 'em no less Enemies to us, then to those of whom they are speaking.

Besides, this open way of impairing our Neighbours Credit, there is yet another, which though it may seem to be a little more plausible, is yet in all respects as bad as the former; I mean

scolding and Reviling. *Scolding and Reviling.*
which indeed is not
only

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only an Injury to our Neighbour, but even to God himself.

The three Things
For Infirmit- for which Men are
ties, Cala- commonly revild, are
mities, and either for their Infir-
Sins. mities, their Calami-
ties or their Sins,

and why should Men be despis'd for that which they cannot help, this is calling God's Providence to an Account, especially with respect to the two former; indeed for our Sins they have more of our Will 'tis true, but then considering they make us the most miserable of any thing else, without doubt they require a great deal of our Pity and Compassion.

We owe likewise
Destroying Negative Justice to
the Credit, a the Credit and Reputa-
great Injury, tion of our Neigh-
and irrepa- bour; his Credit is
rable. the most valuable
thing he has, and
therefore to Rob him of that, is
the highest Injury we can do him

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'tis the highest, because his Damage is irreparable; the utmost we can do, can never make him amends, and yet we must do our best, because without it we can never expect God's Pardon for the Sin.

Every guilty Person to do all he can in Order to it.

Thus I have past through the four Branches of Negative Justice to our Neighbour, and yet must further observe, that this Justice binds our Thoughts as well as our Words and Actions; nay, it confines even our Wishes and Affections. Our whole Hearts should be intent upon his Good, and our Minds constantly taken up, which way we may best promote the Happiness both of his Soul and Body.

Justice in the Thoughts.

I come now to speak of Positive Justice, by which is intended the giving to every Man his proper dues, whether General, or Particular;

Positive Justice.

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Speaking Truth, a due to all Men.

lar; as First, The speaking Truth in general of all Mankind; this is a common debt we owe to every one,

and indeed we are bound to the strict performance of it, by many strong and weighty Obligations, but the greatest of all is, because Lying is a Vice so scandalous and odious in it self, and so solemnly

Lying forbid in Scripture.

condemn'd in many parts of Holy Scripture; but then what very strange, notwithstanding 'tis the most foolish and ridiculous, 'tis become so common, that 'tis a

Lying a common and foolish Sin.

great Rariety (to use the Words of the Royal Prophet) to find a Man that speaks the Truth from his Heart.

Courtesie due to all, yet unpaid by the Proud.

Next to this we owe to all, Humanity, and a courteous and affable Behaviour, a Vertue which a Proud

Man War

of Man Epitomiz'd. 91

Man can never arrive to; he is so busie in admiring himself; that he overlooks all the Perfections of others.

Meekness is like- *Meekness, a*
wise a Debt we owe *due to all*
to every Body, and *Men.*

indeed a very great accomplishment, and highly necessary for the Preservation of the Peace of the World; whilst on the contrary, all sorts of

Brawlings and Con- *Brawling ve-*
ventions, tend to Dis- *ry unsuffera-*
order and Confusion, *ble, and*
nay, what's worse, they *leads to the*
tend to a great many *Sin of Cur-*
Sins too, but especial- *sing.*

ly to that most pro-
voking Sin, Cursing and Execra-
tion.

Having thus far *Particular*
spoken of Dues in Ge- *Dues.*

neral, I come now to
the Particular, which Men are or-
dinarily entitl'd to upon some spe-
cial Qualification, the three chief
are, that of Excellency, that of
Want, and that of Relation. And

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A respect due to Men of extraordinary Gifts. And first a Man is entitl'd to our Respect upon the Account of his Excellency. I mean for his extraordinary Gifts and Endowments, such as are Wisdom, Learning, Grace, and the like; and such a Person we are in no respect either to Envy or Reyle, or

We are not to Envy them, nor detract from them. to grudge at God's Blessings and Kindness to him; we should not attempt to detract from his Worth, or to cloud or darken his Merits, but rather do our best to make 'em as conspicuous as we can, and this we should do not only as it is a Debt which we owe to him, but because the contrary is an Act of extream folly, as well as ill Nature and Injustice.

The Folly of both these. Beside the Excellencies of the Mind, we owe a regard to the Quality and outward Advantages.

God

God for the due governing of the World, has decreed several Orders and Classes of Men, to each of which in Proportion to their respective Dignity we are to pay a due Respect.

A respect due to Men in regard of their Ranks and Qualities.

We are also Debtors to Persons under any kind of Want, whether Spiritual or Temporal, but more specially to the Poor,

Dues to those that are in any sort of Want, to the Poor.

who by Gods particular Appointment, have a solemn Right to our superfluities; and then it can be nothing else but an arrant Robbery to bestow that upon our Lust or Vanity, which is assign'd for their portion. In the Case of the Poor we are Gods Stewards, and 'tis the same injustice and fraud for us to embezzle that which he has entrusted with us, as it is for any Steward to misemploy that which was intended for the use of his Masters Family;

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*God with-
draws those
Abilities,
that are not
thus em-
ploy'd.*

Family, and common-
ly too meets with the
Doom of the unjust
Steward in the Go-
spel, to cause us to be
put out of our Stew-
ardship, and have
those Abilities taken
away, that have been so unfaith-
fully employ'd.

*Duties in
respect to Re-
lation.*

The third Qualifi-
cation is that of Re-
lation, and of this
there are divers sorts
as First, that of

Debtor to a Creditor, and of an
oblig'd Person to his Benefactor
and in both these Particulars we
are bound by the strictest ties

Justice and Gratitude
Gratitude to Not to pay our ju-
Benefactors, Debts when we are
the contrary able, is a Vice almo-
too common. unpardonable, and

to be ungrateful to a Be-
nefactor, however common it may
be in this unthankful Age, is an
Act the most sordidly base and dis-
ingenious,

P A R

PARTITION XIV.

Of Duty to Magistrates, Pastors. Of the Duty of Parents to Children, &c. Of Childrens Duty to Parents.

Come now to the *Duty to Parents.* nearest kind of Relations, and in the first Rank of those I place our Duty to Parents, whether Civil, Spiritual or Natural.

The Civil Parent is *To the Supreme Magistrate, Honour.* he who by a just right possesses the Throne, and to him we owe Honour and Reverence; we are to look upon him, as a Person upon whom God has stamp'd a great deal of his own Power and Authority, and upon no Account to speak evil of him or revile him.

Next we owe him our Tribute, which we are to pay him with the ut-

96 The Whole Duty

utmost, both of Justice
Tribute, and Freedom; Thirdly, We are to Pray
Prayers and ly, We are to Pray
Obedience. for him, that God
 would direct and as-
 sist him in all his Undertakings.
 And Fourthly, We owe him a so-
 lemn and strict Obedience; which
 both the Laws of God and Nature
 have commanded us to observe with
 the most awful and religious Sub-
 mission.

The second sorts of Parents are
 the Spiritual, viz. the
Duties to our Ministers of God
Pastors. Word, and such as
 are entrusted with the
 Salvation of Souls; to them we owe
 the highest Love and Kindness;
 we are oblig'd to esteem and value
 them as our best and truest Friends;
 we are likewise to com-
 tribute to their Main-
 tenance, and witha-
 to look upon them as
 Gods Messengers, and
 upon that Account to
 behave our selves, and
 then

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them with a great deal of distance and respect; and to put up our ear-
nest Prayers to God for them, that
he would grant them the assistance
of his Spirit, to enable them right-
ly to discharge their Holy Calling.

The third sort of

parent is the Natu-

al, by which is meant

the Fathers of our

flesh. Towards these

we are to demean our

selves with Reverence

and Humility, and

upon no Account to

despise them, either in our outward

behaviour or in our Hearts; we

owe them our most ardent Love and

tenderest Affection, and ought to

eschew every thing that can give

them the least Cause of Grief or

disturbance.

We owe likewise

our Obedience to all

the Commands of our Parents, that

are not opposite to the Laws of

God, and cannot violate them,

without exposing our selves to the

Duties to

our Natural

Parents.

Reverence,

Love, &c.

Obedience.

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Punishments he has so often denounc'd in Scripture against disobedient Children.

Children not to Marry without the Consent of their Parents Children are not to Marry without the Consent of their Parents, every Child is so much the Right and Possession of his Parent, that he must

be guilty of Theft to dispose of himself without his Consent. We are likewise bound according to our

To provide for their Wants. Abilities, to supply their Wants, and to administer to them in any kind of Extremity: and all this is to be done, even to the worst of Parents.

Duties to the worst of Parents. But as there are many things due from the Child to the Parent, so there are some from the Parent to the Child. The Parent is oblig'd to nourish and sustain the Child till he comes of Age to do it for himself.

Duties of Parents to Children.

the Child. The Parent is oblig'd to nourish and sustain the Child till he comes of Age to do it for himself.

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himself, he is likewise to take Care for his Soul, by bringing him early to the Sacrament of Baptism; and by having him timely instructed in the Principles of Religion, and educated in the true Faith, and Fear of God; and as a Means to improve his Education too; he is to encourage and correct him, and to use all wise and gentle Means in order to impress upon him a timely Sence of Vertue, and good Morals.

To bring them to Baptism; to educate them.

Means towards their Education.

Thirdly, The Parent is to watch over the Soul of his Child after he comes to years of Maturity, and as

The Parent to watch over the Childs Soul.

often as he finds occasion, to exhort, encourage and reprove him;

he is likewise to take Care of his outward State, by providing him with a suitable

To provide for their Subsistence.

100 The Whole Duty

Condition of Life ; but above all,

*To give them
good Exam-
ple.*

he is to lay before him a good Example, and to make his own Life a fit Pattern for him, from whence he

may transcribe the true Rules of Vertue, Honour, Honesty and God-
liness ; and then he is

*To Bless
them, and to
give them no
unreasonable
Commands.*

to Bless him, and Pray for him, and to re-commend him often to God's Care and Protection : And be-

sides, all this too, he must be extreemly careful, that all the Commands he laies upon him are just and reasonable, and in all respects utterly distant from all sorts of harshness or severity.

PARTITION XV.

of Duties to our Brethren, and Relations, Husband, Wife, Friends, Masters, Servants.

THE second sort *Duties to*
of Relation is *Brethren:*
that of a Brother, *Natural*
which we may take *Love.*
in a double Sence, ei-
ther Natural or Spiritual. I be-
gin with the First, the Duties be-
tween Natural Brethren, I mean
such that are of the same immedi-
ate Parents. And the Duty of
these is to have united Hearts and
Affections, to love one another
with great Tenderneſs and Sincer-
ity, and to do their utmost to pro-
mote their mutual Good and Hap-
pineſs; This is a Du-
ty ſo neceſſary in all *The neceſſity*
Points, that without *of Love a-*
no Family, where *mong Bre-*
there is any number *thren.*

102 The Whole Duty

of Brothers, and Sisters, can propose any tolerable Ease or Satisfaction.

The second sort are *Spiritual Brethren*, under which Notion are comprehended all

those that are baptiz'd in the same Faith, and Church with our selves, and to all these our Compassion is to be the most melting and affectionate; with these we are to profess and defend the Faith of Christ Cru-

Our Duty to hold Communion with them.

To bear their Infirmities, to restore them after falls, and to sympathize with them.

We are to sympathize with them in all their Agonies and Distresses, whether of Soul, Mind, or Body.

cify'd, and to communicate with 'em in all Holy Offices, we are to bear with their Infirmities, and in a friendly manner to admonish and reprove 'em, and by fair and gentle Methods to endeavour to bring them to Repentance after they are fall'n.

The

The third Relation is that between Husband and Wife, this is the nearest Relation of all, and yet there are several respective Duties which they owe to each o-

The Wife owes to the Husband Obedience, Fidelity and Love.

ther, for the Wife in the first Place, she owes her Husband Obedience, which God has strictly commanded her to pay him in all things that are Just and Lawful ; she owes him Fidelity both to his Bed and his worldly Affairs, she owes him likewise her Love, and is bound to behave her self to him with the greatest friendliness and sweetness. And this she is to do notwithstanding his faults, which will by no means acquit her of any of these Duties.

The faults of the Husband acquit her not from these Duties.

There are likewise several Duties owing from the Husband to the Wife ; the First,

Duties from the Husband to the Wife: Love,

104 The Whole Duty

Is Love, by which he is enjoin'd to treat her with the utmost Tender-ness and Compassion, not to behave himself to her with any manner of harshness or severity, but to use her in all respects as a part of himself.

Faithfulness to her Bed, Secondly, He owes Fidelity to her Bed, this is as much the Husbands Duty as the Wife's, and the breach of it in either, is an Act of Uncleanness, and

To maintain and instruct her. Perjury. Thirdly, He is bound to do his endeavour to provide for her, and to suffer her freely to partake

of all his outward Blessings; and amongst the rest of his Duties, he is chiefly to take Care of the Salvation of her Soul, and to instruct her as far as her need requires in the Principles of Honesty and Religion.

Husbands & Wives bound to pray for, and assist each other. In brief, Husbands and Wives are mutually bound to Pray for each other, and to their utmost to pro-
pagate

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pagate their Reciprocal Good and Happiness.

The true Ends of Marriage are likewise to be consulted; in which Case the Ornaments of the Mind are sooner to be chosen, then either Wealth, or Beauty, or any other outward

The true Ends of Marriage to be consulted, and unlawful Marriages to be avoided.

Appendage; above all the rest, unlawful Marriages are to be avoided, 'tis a Holy State and should never be enter'd into, but according to the Direction of the Church, Reverently, Advisedly, Soberly, and in the Fear of God.

The next thing is Friendship, which is of that common good and concern, that humane Life would be but a wretched thing without it; the Duties of it are many, but the most material are Faithfulness in our

Friendship with its Duties.

Faithfulness, Assistance, Admonition, Prayer, Constancy.

106 The Whole Duty

Trusts; Assistance, either with respect to our Souls, or Bodies; to our Souls, especially in admonishing us of our faults; which is the highest and most exalted Act of Friendship that can pass between Man and Man. Prayer is the next Duty, and after that Constancy, and all these together render a Friend an inestimable Jewel.

The Last Relation is that between Masters, and Servants, and these too are mutually engag'd to each other. The Ser-

<i>Servants owe to their Masters, Obedience, Fidelity, Submission, Diligence.</i>	vant is bound to obey his Master's just Commands, and to execute them with Freedom and Satisfaction; he owes him likewise an universal Fidelity
--	--

in all his Concerns, and is oblig'd by all the Rules of Modesty, and good Manners, to bear his Rebukes, and Reprehensions, with Submission, and to discharge his Trust, in every Particular, with Diligence, and Application.

The

The Masters on the other side, owe to their Servants Justice, in providing them with convenient Food, and paying them their Wages; as also Admonitions and Reproofs, with regard as well to their Sins and Offences against God, as Faults against themselves. They owe'em likewise good Example, that is, they are to make their own Lives and Actions a fit President for them to walk by; they are to allow them opportunities for Instruction, and convenient time for the Publick Worship of God; moreover they are to command them with Prudence and Moderation; to encourage their well doing, and to treat their Faithfulness, Diligence, and Piety with a great deal of Kindness and Bounty.

Masters owe to their Servants: Justice, Admonition, Means of Instruction, Moderation in Command, Encouragement.

PARTITION XVI.

Other Branches of our Duty to our Neighbour. Of Charity to Men's Souls, Bodies, Goods and Credit.

Charity in the Affection.

THE next Duty to our Neighbour is Charity, this is a Duty which the Blessed JESUS himself has solemnly enjoyn'd in his Holy Gospel, and may be considered two Ways, either in our Affections, or Actions; and First, The Charity of Affections, is such an universal Kindness, that inclines us to wish well to the Soul, Body, Goods, and Credit, of all Mankind.

To their Souls in the first Place, and to them we cannot surely wish well, when we consider, that Christ thought their Ransom worth the Price of his own Blood;

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Blood; we owe next all the good we can to the Bodies of Men; this is an high Article of our Charity, and without it, we can never come up to that golden Rule, of loving our Neighbour as our selves. His Goods, and his Credit, are likewise to be very dear, and precious to us, and we are bound to propagate his Interest, and Reputation, and to esteem them upon all Accounts equal to our own.

This kind of Charity naturally begets *The Effects* in us a quiet and *of this Cha-* peaceable Mind, and *rity.*

a Compassion and Tenderneſs towards others; it creates in us a Joy for their Proſperity, and excites us to Pray for 'em, and to importune Almighty God in their behalf; besides all these too, it guards our Minds against all sort of Envy or Revenge, keeps down our Pride, and im-

It casts out Envy, Pride, Censoriousness, Dissembling, Self-love and Revenge. flings presses

110 The Whole Duty

presses deep upon us the Grace of Humility; it destroys Cenforiousness, and curbs the rashness of our Judgment, suppresses Diffimulation, and banishes, and subverts, all feign'd, and pretended Kindness; it casts away all Self-love, and mercenary Designs, and intirely roots out of our Minds all manner of Rancor and Malice.

The Motives to it, Christ's Commands, and the example of God Nay, this Charity goes further, according to the Doctrine and Example of our Blessed Lord, it extends it self even to our Enemies; and what can be a greater Motive to it, then to find it so solemnly commanded and enforc'd by God's own President.

This Charity to extend even to Enemies. This is a Subject well becoming our serious Consideration, and should put us in mind methinks, to ballance our Sins against God, with the Offences of our Bre-

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of Brethren against our selves, and
 f- would we do that, we should find
 the first so much outweigh the last,
 i- that from a fair Comparison, we
 must needs judge our selves very
 unworthy to expect
 r- God should Pardon us
 ts- for so many great of-
 fences, and yet at the
 same time we refuse
 y- to forgive our Bre-
 thren for some, per-
 e- haps, trivial faults;
 r- besides this too, there's
 a great deal of Plea-
 o- sure and Satisfaction
 d- in the forgiving our
 o- Enemies; 'tis true, this may seem
 - a Paradox at first sight, but then,
 n- if we examine the Truth of it by
 Experience, we shall find it really
 b- so, and this sort of forgiving Tem-
 r- per, the most delightful as well as
 the most Christian.

*The Dispro-
 portion of
 our Offences
 against God
 compar'd
 with Men's
 against us.*

*Pleasantness
 of this Duty.*

Beyond this likewise, there is a-
 nother Consideration strong enough
 to engage us to forgive our Ene-
 mies, I mean the danger of it; God
 has

112 The Whole Duty

If we forgive not, God will not forgive us. has made our Compassion to others, the Standard by which he intends to measure his to us. If ye forgive not Men their Trespases, neither will your Father forgive your Trespases, nay, he has made it a part of our daily Prayers, so that when a revengeful Person says this Prayer, he lays upon himself a Curse, and does in effect beg God not to forgive him.

This is a Duty we are oblig'd to in Point of Gratitude too; God has shew'd *Gratitude to God.* us wonderful Mercies, and can we be so base to think, we are not oblig'd to some returns. Peace and Unity was one of the last things our Saviour recommended to the World, and indeed he has press'd no single Precept with greater concern than this of universal Charity and forgiving Enemies, a
The first rising of Rancor to be suppress. Confi-

of Man Epitomiz'd. I. 13

Consideration methinks, that should engage us to suppress all Degrees of Rancor and Revenge, and to check and curb them in their very first Motions.

I come now to the *Charity in the Actions,* which is the truest way to prove the *to the Mind, Soul, Body, &c.* former, I mean by a

sincere and cordial Love, distributed without Hypocrisy, or Reserve, to the Soul, Body, Goods, and Credit of our Neighbour; to his Soul and Mind, we should acquit our selves with the utmost tenderness and concern, and omit no means that might any ways promote the Happiness or Advantage of either; to his Body, we should exercise all the Offices of true Christian Friendship and Kindness and upon all occasions be constantly ready to promote his Interest, and defend his Reputation,

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PARTITION XVII.

Of Charity; Alms-giving, &c. Of Charity in respect of our Neighbours Credit, &c. Of Peace making, of going to Law, of Charity to our Enemies.

Charity in respect of the Goods, both to the Rich and Poor.

THE next thing is our Charity, towards the Goods and Estate of our Neighbour, and herein we are to assist and further him in all honest and friendly Offices, and this we are to do to the Rich as well as the Poor only with this difference, that the Poor are the more immediate Objects of our Alms.

This great Duty of *Motives of Alms-giving* is enforced by many strong and powerful Motives, but the three greatest of all are with respect to God, our Neighbour,

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bour, and our Selves, God has commanded it, and expects it both as an Argument of our Obedience and Thankfulness. Secondly, True Love and Compassion, and a Fellow-feeling of our Neighbours Wants and Sufferings engage us to it. Thirdly, In respect of our Selves, the Motive is, that there is an Eternal Reward annext; the manner is likewise to be carefully consulted, which will add much to the Grace it self, and to the Advantage of those we relieve.

*Manner of
Alms-giving*

And First, We are to do it always with the greatest chearfulness and satisfaction to exercise a kind of Holy Joy in dealing our Bread to the hungry; we must not entertain any vain Fears, or impious Apprehensions, that our administering to the Wants of the Distrest will be any means to impoverish us

*Chearfully
without the
Apprehension
of Want, sea-
sonably, pru-
dently, and
liberally.*

or

116 The Whole Duty

or consume our Estates. We are likewise to observe a due season and order of Time, and a Prudent and Religious Care in the regular Distribution of our Charity, and withal to do it pursuant to the Principles of Liberality and true Christian Generosity.

Charity in respect of our Neighbours Credit. Our Charity likewise obliges us to preserve and propagate the Credit of our Neighbour, to be ourselves very tender and careful of his Reputation, and to defend and promote it among others, with all the Caution that we are able; to be unwilling to believe his Faults, and to conceal them as far as 'tis lawful from the Publick, and to use all friendly means to advise and reclaim him.

Acts of Charity in some respects, Acts of Justice. This is the sum of that Active Charity we owe to the several Capacities of our Brethren, and this indeed according to

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to the true meaning of it, is a kind of Justice we owe to him. Likewise Justice and Charity are so near ally'd, that they are not to be separated, the one constantly depends upon the other, and they can never be devided without Injury to both.

To improve this excellent Vertue, we can do nothing better, then by laying always before us that great Rule of Loving our Neighbour as our Selves, this the Apostle makes the sum of our Duty; and indeed we can hardly erre if we make that the Standard whereby to measure our Actions.

Peace-making is another Act of Charity, and may be of great use both to his Soul, Body, Goods, and Credit. God himself has pronounc'd the Peace-maker bless'd, and encouragements sufficient to engage us to lay hold on all opportunities of setting upon this extraordinary Work of Charity; but first every

The great Rule of Charity.

Peace-making.

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every Man ought to have a special regard to his own Temper ; he that

He that un- will undertake in such
dertakes it, an excellent Office
must be has need to be qua-
peaceable lified with all the
himself. Graces of Peace,
Meekness, and Cha-
rity.

Contentions, and Quarrels, and Litigious Suits and Controversies ought to be appeas'd and taken up with all the Caution that can be

Of going to The going to Law
Law. the Cause be Just has commonly so many unhappy Appendages

that according to the Judgment of St. Paul, the tender regard we ought to have for Peace, should rather encline us to take Wrong and suffer our selves to be defraud- ed then make use of it.

All that remains now, is the extent of this Charity ; which is to reach to all Orders
Charity to and Degrees of Men
Enemies. even to our very Enemies

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mies; this was our Blessed Lord's own Example, then which, there can be nothing greater to recommend it to us.

And thus I have run through the several Parts of our Duty to our Neighbour, towards the right Performance of which there is nothing certainly can more

conduce then the rooting out of our Hearts all kind of inordinate Love of our

Self-love an hinderance to this Charity.

selves; this is an unhappy Principle indeed, and where it once takes root it soon choaks both our Charity and our Justice; if therefore, we ever intend our Charity should grow in our Minds, we must first weed out of 'em this Sin of Self-love, for 'tis impossible they can prosper together. and then, when this and all other hinderances are remov'd, we are to fly to our grand Remedy, Prayer, that God would frame our Hearts into such a galleſs Tem-

Prayer a means to procure it.

per,

126 The Whole Duty

per, that we may be enabled rightly to perform this great Duty.

Christian Duties, both possible and pleasant.

And now I have done with those several things I at first propos'd, in shewing what is our Duty to God, our Selves, and our Neighbour; and surely, through the whole, there seems nothing of Impossibility; the things themselves are all reasonable Just and Practicable, and what's more delightful and pleasant too; even those that

Even when they expose us to Suffering.

may seem to expose us to Persecutions and Suffering from their Ends and Consequences are the Objects of more Joy then Grief.

There is such a Power in Vertue, such a Satisfaction in a good Conscience, and such a Secret and constant Pleasure in the Performance of the Christian Duties, that there is no Apology to be made for our Neglect; beside, 'tis a dangerous thing to defer our return to God,

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God, the Particulars

I have set down in
the Discourse of Re-
pentance, and thither
I refer you ; with the
Wise Kings most ra-

*The danger
of delaying
our turning
to God.*

tional Advice, Eccles. 5. 7. *Make
no tarrying to turn to the Lord, and
not nor off from Day to Day.*

An Introductory Prayer for Faith.

Blessed Lord, God, strengthen
and confirm my Faith I be-
see thee, that I may truly believe
and depend upon thy Holy Name,
and Word; improve my Under-
standing, and direct my Will, that
whatsoever I read in this, or any
Book tending to the Promotion of
Religion, and the Salvation of my
Soul, may sink so deep into my
Mind, that I may bring forth by it,
the Fruit of good Living, to thy
Praise and Honour: O Jesus, my
only Mediator and Advocate.

G

A

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A Prayer suited for the First Partition.

INstruct me O my God, in the *Whole Duty of Man*; enrich me with thy blessed Spirit, that the *Lights of Nature and Scripture* may shine bright in me, and guide me, through the distinct *Branches of my Duty*, to Thee, my Self, and my Neighbour. Give me O Jesus, merciful Jesus, such an awful Sence of thy *Eternal Essence*, that by a steady and unalterable Faith I may lay hold on thy gracious Promises; improve and enliven my hope by a fixt and solid Dependance upon thy Goodness, and yet restrain me too, that I may in no respect be possess'd with the Vanity of Presumption. O God of Love, inspire my Soul with such a Holy Ardency, that I may make it the whole business of my Life to Adore and Love Thee. O God of Love! Let the Fear of Thee (O glorious Majesty!) possess me with such a Holy Reverence, and Regard for Thee, that I may be

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be afraid to do any thing against the Honour due to thy *Name*, or to provoke Thee with any kind of Sin, or Folly; and in all my Wants and Extremities, give me Grace to put my whole *Trust* and Confidence in Thee: O Almighty Lord!

For the Second.

ENdow me, O *Lamb of God*, with a Spirit of *Meekness* and *Humility*, that I may be enabl'd to submit to thy *Will*, and to undergo all the *Sufferings* of my Life with Calmness and Moderation. O thou *Eternal Fountain* of all *Honour*, *Glo-*
ry, and *Power*, for thy own sake I beseech Thee impress deeply upon my Soul, a high *Reverence* and *Re-*
gard for thy *House* the *Church*, and the *Possessions* thou hast set a part for thy own Use, and let thy *Day*, thy *Word*, and thy *Sacraments* be always precious in my sight; O Lord! my *Strength*, and my *Re-*
deemer.

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For the Third.

O Merciful Jesus, who hast prepar'd a blessed *Feast* for the Entertainment of my Soul, give me Grace before I presume to approach thy *Table* to prove my Self by a strict *Examination*, how fit I am to be a *Guest* at such an Holy *Banquet*; and seeing I can never prepare my self as I ought without *Repentance*, *Faith*, and *Obedience*: Direct me I beseech Thee, in the right performance of those great *Duties*, and in every other Grace and Vertue that is any ways requisite to qualifie me aright for that awful *Mystery*.

For the Fourth.

O Omnipotent and Eternal God, I acknowledg'd thy *Name* is *Great*, *Wonderful*, and *Holy*, and most worthy of *Honour* and *Adoration*; keep me therefore (dread *Lord*) from all kind of *Blasphemy*,
and

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and *Perjury*, and from all *vain* and *unlawful Oaths*, and from every other Sin that may any ways tend to debase the *Majesty* of thy most glorious *Name*.

For the Fifth.

TH Y Name O Lord is thy own glorious *Self*! Hear me therefore O great *Jehova*! That when I Pray, Repent, or Fast, or do any of the other Duties of Religion, I may do them all with an habitual Reverence, and Purity of Intention, to the Praise and Honour of thy Name.

For the Sixth.

Direct me O my God in the Duties to my *Self*! Impress upon me O *Eternal Goodness*, a *sober Mind*, and an *Humble Spirit*, that I may acquit my self to Thee and my *Fellow-Creature*, as becomes a *Wise Man* and a good *Christian*; keep I beseech Thee all *Pride*

G 3

and

126 The Whole Duty

and *Vain-Glory* out of my Heart, and from a due Reflection upon the *Folly* and *Danger* that attends them, give me Grace to use the means to prevent 'em effectually; endow me O thou Author of all good Gifts, with a *meek* and quiet Spirit, that I may form my Life after thy Example; O blessed Jesus!

For the Seventh.

Bless me O Father of Mercy with a *contented* Mind through every State and Turn of my Life, and let neither *Murmuring*, *Ambition*, *Covetousness*, or *Envy* at any time get the Dominion over my Reason, and disturb the Composure of my Soul. Assist me mercifully O Lord in the performance of those Duties that concern my Body, that by the help of *Chastity* and *Temperance*, I may utterly mortifie all my Corrupt Lusts and Appetites, and make it a fit Receptacle for a pure Mind, and a quiet Conscience.

For

For the Eighth.

Give me, O thou Eternal Fountain of all Order and Sobriety, a fixt and sett'd Hatred against all *Intemperance*, but more especially against that of excessive Drinking; discover to me I beseech Thee, the false Ends of Drinking, and imprint upon me such a deep sence of the Danger, and Folly, and withal of the Loathsomeness of it, that I may reject it, as a Vice much below the Dignity of a Man, much more of a Christian.

For the Ninth.

O Holy, Holy, Holy, Lord, God, direct me I beseech Thee in a right Application of all thy Blessings. Thou hast given me leave to *Sleep* for the Support and Repose of my Frail Body, teach me likewise, O God of Temperance, to measure it by the Ends for which thou was at first pleas'd to ordain

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it. Let all my *Recreations* be moderate and inoffensive, and us'd with the strictest *Caution* with regard to *Thee*, my *Neighbour*, and my *Self*; give me *Grace* and *Prudence* to avoid all *Gaiety* in my *Apparel*, and to prefer the inward *Ornaments* of my *Soul* to all useless *Trappins*, and all gaudy and insignificant *Shews* and *Formalities*.

For the Tenth.

I Nstruct me, O *Eternal Father* of all *Truth* and *Equity*, in the *Duties* I owe to my *Neighbour*; grant I beseech *Thee*, that I may direct my *Life*, by the constant *Rules* of *Justice*, both *Negative* and *Positive*. Prevent me, O *Crucify'd Saviour* from that crying *Sin* of *Murder*; let the *barrenness*, the *Punishments*, and the *strange Discoveries* thou hast been pleas'd to make of it be always in my *View*, to deter me from it even in the most minute *Particulars*.

For

For the Eleventh.

GIve me Grace, O Blessed Redeemer that after thy Example I may observe a strict and *Positive Justice to my Neighbour* in all his *Possessions*. Stamp deep upon my Mind I intreat Thee (O my God) a tender regard for him in his *Wife*, and in all his worldly *Goods*. Lord I beseech Thee, defend me from the Sins of *Oppression* and *Theft*, and give me Grace to acquit my Self justly in all my Dealings, and to behave my self as becomes an honest Man in all manner of *Bargains* and *Commerce*.

For the Twelfth.

LET thy merciful Ears O Lord be open to my Prayers; for the sake of thy own Eternal Equity, errace utterly out of my Mind all unjust Notions; and let no Temptations to any sort of *Robbery* at any time get the Dominion over me;

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improve my Mind I beseech Thee with such a determinate hatred against all kind of *Deceit*, that I may immediately resolve upon that great Duty of a Christian Restitution. And this I beg of Thee with the highest Ardency, for thy own sake O merciful Jesus!

For the Thirteenth.

O Eternal God of Truth! guide me I beseech Thee by thy blessed Spirit, that I may be exactly careful how I *Believe*, or *Report* any thing to the Prejudice of my Neighbour; keep me from the dangerous Sins of *Perjury*, and *Slandering*, from all base and malicious *Whisperings*, and from all sly and injurious *Insinuations*; O God of Righteousness, let the tenderness and regard I owe to my Fellow Christian sink so deep into my Soul, that I may neither Scoff at his *Calamities*, or *Infirmities*, nor deride his very Sins. Give me, O King of Justice, such a *Positive Uprightness* and *Integrity*,
that

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that I may abhor all sorts of *Lying*, *Envy*, and *Detraction*, and that I may preserve an humble and intire *Gratitude* and Thankfulness towards my Friends and Benefactors, but especially towards Thee O bountiful Jesus!

For the Fourteenth.

O God of all Order and Power, who in thy Wisdom hast appointed several Ranks and Degrees of Men among us, give me an awful Sence of that profound *Obedience* and *Respect* I owe to all the *Magistrates*, *Pastors*, and *Governours* in their respective Stations; teach me O my God! as a *Child*, that *Love* and *Reverence* I owe to my *Parents*, and as a *Parent* that *Care* and *Duty* I owe to my *Children*, that in both Capacities I may discharge my Trust after the *Direction* of thy most Holy *Precepts*, O King of Righteousness!

For

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For the Fifteenth.

Teach me O merciful God and Saviour, that I may acquit my self to all my *Brethren* whether *Spiritual* or *Temporal*, and to all my *Relations*, as becomes a Member of the Christian Profession; in the several Capacities of a *Husband*, *Friend*, *Master* and *Servant*, teach me O merciful God, to behave my self, as becomes a Member of thy most Holy Religion, O blessed *Jesus*.

For the Sixteenth.

Instruct me I beseech Thee, O *Almighty Lord*, in all the *Branches* of my *Duty* to my *Neighbour*. After thy own Example, O unchangeable Goodness! Direct my *Charity* towards him, with respect to his *Soul*, his *Body*, his *Goods*, and his *Credit*; give me such a Spirit of *Positive Justice*, that I may value him upon all Accounts equal to my self,

of *San Epitomis'd*. 133

Self, and be always ready to do the
very best I can to propagate his In-
terest in both Worlds. I beg this
of Thee with the utmost Ardency
of my Soul, O Jesus, merciful Je-
sus !,

For the Seventeenth.

O Merciful God, who hast
mark'd out my *Compassion* to
my Fellow Creature, as the Stan-
dard by which thou intendest to
measure Thine to me ! Give me,
I beseech Thee an intire and univer-
sal *Charity*. Open my Bowels, that
I may be ready to help and further
him in all his *Extremities*. Grant
O my God, for the sake of thy
own Love, that I may be always
prepar'd to vindicate my Neigh-
bours good Name upon all occasi-
ons, that I may judge the best and
speak well of him, and conceal or ex-
cuse his Infirmities, that I may be im-
patient to hear, slow to believe and
unwilling to propagate evil *Reports* ;
I lodge him in my Heart in the very
next

134 The Whole Duty, &c.

next Place to my Self, that I, may constantly Study his *Peace*, and value it equal to my own; keep me from all *Litigious Suits* and *Controversies*, let an even and regular *Charity* run through my whole Life and Actions, and extend it self even to my very *Enemies*; I beg this and every thing else, thou in thy Wisdom knows useful for me, for Jesus Christ his Sake, *Amen, Amen.*

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